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## THE PLAGUE AT HAVERFORDWEST, 1651-2.

BY THE REV. J. PHILLIPS.

LOCAL tradition asserts that the plague was brought to Haverfordwest, on a market day, by sailors from a vessel lying in Milford Haven. The fatal Saturday must have been the 4th of October 1651, for the first death took place on the following Monday. The only extant record of the mortality is "A note of them that died in the town of all diseases, from the sixth of October last, 1651, untill the 5th of July 1652, in the iij parishes. The number that died from the foresaid day of October untill the 2 of March last, 1651, is the some of 46."

From the 2nd of March to the 5th of July the names and dates of death are given, and five deaths are added, bringing it down to July 7. The total number is 213. It may be assumed that the number of deaths for the five months (October to March) is about double the usual rate. As in the Tyneside epidemic of 1635-6, "the infection rested during the winter cold to begin again in the spring."

A rough draft of a paper of sanitary directions is so mutilated that it does not contain one complete sentence. It begins with an exhortation to repentance and reformation. The inhabitants are counselled to

"walk more closely with God hereafter, and to avoyd the occasion of all sins, especially swearing, Sabbath breaking, lyeing, drunkennesse, lasciviousnesse, mallice, envie, uncharitablenesse, which is rife in children as men." They are urged to prayer "both at home in their families, and in publicke, in heareing the Word preached, ..... that God would withdraw his present judgment from this towne, who will not deny to heare anie repentant sinner." "Those infected in anie house, or hereafter shalbe infected, to be drawn to the pesthouse, to be placed there in the rooms provided." The remainder defies even conjectural restoration, but some parts are clear.

It was, and is, popularly believed that cats and dogs spread infectious diseases, so one line begins, "All swyne, doggs, and catts", probably to be kept at home. In the chamber-reeve's account for the year there are payments of 5s. to John Peyton, and, after his death of the plague, of 2s. to John Webbe, "for keeping the swyne off the streets". Dungheaps and pools were to be attended to "forthwith".

"Those whom it shall please God to visit" are to be prescribed for by Mr. Benjamin Price and surgeon, and "the poore sick" are to be supplied gratuitously both with medicines and with "drinckes of hearbes". Strict guard is to be kept "at the pesthouse and at other houses", and the constables are to be assisted by "able watchers". The constables or watchers are "to go the rounds of a morninge".

"Harry Folland" has apparently to do with the distribution of the "victalls" at certain houses. Supplies of provisions are to be received by the officials at the "redd gate"—the gate on the bridge over the Cleddau.

This document was drawn up when the pestilence revived in the early spring.

Among those who had died in the winter was Morgan Howells. His widow and children, with their servant, were shut up in the infected house. On Thursday, February 12, William Jones being commanded to

see the "back door of the said widdow Howell chained up, and going with the smith to that purpose, did espie in the garden, thrown out of the house of the said widdow Howell, a sheete or a shirte and a blankett", which she refused to take back, "for they were not put forth to be brought in againe". The next day Hugh Rice saw her throw out of her front window "two pieces of paper, one of white and the other of browne, beinge both wett". Remonstrance called forth a volley of abuse. "Her neighbours should have a share as well as herself", etc. Next Monday, "there being water to be put into the said widdow Howell's house, she caused the mayde to take forth 2 bucketts of wash, & to give it to the swyne". All which, with the poor woman's vigorous language, is recorded in the depositions taken by the mayor on the 16th of February.

On Wednesday, the 18th, the Council, who, for some reason, anticipated stringent precautionary measures on the part of the County Justices, addressed to them a memorial or "certificate". "Although we have watch upon three or four houses at present, we cannot learne of but one that is sicke." "The towne is very poor." "There appeares but slender provision in anie houses eyther of wealth or victualls, more than is provided from markt to markt; the assessment rate haveing now leavelled the better sort with the poorer; of which there was paid more than £400 within the last weake, most of which was gathered in a very sad and lamentable waie, & at least one hundred pounds borrowed by the Receavers to pay the same." They urge, therefore, that "if it please God to continue the visitation, a supplie of maintenance may be had and provided as in your wisdomes you shall think good, according as the law hath provided, there being neare 3000 soules".

This communication was delivered next day to Mr. Sampson Lort, an influential magistrate, that it might be laid before the fortnightly meeting of the Justices, to be held that day at Canaston. Nevertheless, on

Tuesday evening, the 24th, one of the constables of Prendergast brought to the mayor a warrant, directed to them by Bulton Ormond, a High Constable of Dungleddy Hundred, requiring them "not to permit anie to come into the house, or anie townsman to come thiere," and threatening "that if anie shall goe or traffique with the townsmen their houses shall be shutt up untill it please God to withdraw his scourge from you."

The mayor lost no time in protesting against this stringent measure. The letter of the 18th had been addressed to "Roger Lort, Sampson Lorte, Henry White, Herbert Perrett, Thomas Parry, Maurice Morgan and Thomas Jones, Esqrs." The second letter was addressed to Parry and Jones, "being tould that the original warrant, if anie, came from your selves". Presuming that they had not seen the former "certificate", a copy of it was enclosed. "The towne is as touching the sickness in as good, or rather better condition. There hath not fouer died this last weeke (? month), and I cannot learne of one that is sicke. This population of near 3000 souls must starve if food be kept from them."

This representation induced the Justices, at their next meeting, on March 4th, to rescind their previous order. The constables are, however, required to keep strict watch "on the houses of such persons as are infected within your lymitts". From "each parish where the sicknesse is, two sufficient men" are to appear before the Justices or any of them, within six days, of whom one will be "sworne overseer of the watch in each parish where the sickness is". Meanwhile the situation at Haverfordwest was already changing for the worse.

The steadily increasing amount of the Army Assessment had been the subject of frequent remonstrances. Cromwell, before he sailed from Milford Haven for Ireland, in 1649, had promised to do his best for a town which had been so staunchly loyal to the Parliament; but the Scottish war followed upon the conquest



of Ireland, and nothing had come of the Lord General's intercession. Harrison had once been a good friend to the town, but he had been estranged in consequence of a serious misunderstanding between a former mayor and Vavasor Powell. A rate of ten shillings in the pound had proved insufficient to meet the demands of the military authorities. With great difficulty £400 had been raised in the early part of February, and the mayor and his brethren were driven almost to despair. They determined to make one more appeal to the Republican Government. This difficult mission was entrusted to Mr. Thos. Cozen, a young lawyer, the son-in-law of the mayor, Mr. Thos. Davids, of Robleston. He was provided, in addition to the petition to the Parliament, with letters to Cromwell, Harrison, Speaker Lenthall, and to Col. Goffe, who was a native of Haverfordwest. Goffe was one of Cromwell's most trusted officers, and accompanied him to the siege of Pembroke in 1648, when he was enthusiastically welcomed at the home of his childhood. Since then he had added to his reputation by his brilliant services at Dunbar and Worcester. The letters to the Speaker and to Goffe are sufficiently deferential, and that to Harrison is almost abjectly apologetic; but the communication to the "Lord General" is worded in proper petition form, beginning with "The Humble Petition, &c.," and ending with "Your petitioners shall ever pray." It is signed by the mayor, the sheriff, Lewis Barron (mayor in 1658) and twenty-two others, including nearly all the Council. Cromwell was already recognised as the ruler of England.

The story of the Assessment, with the light it throws on the finance of the Commonwealth, must be reserved for a separate paper. In the extensive correspondence we get interesting glimpses of Cromwell, Harrison, Goffe, and others, but we have room here only for such brief extracts as illustrate the history of the epidemic.

The petition to the Parliament, after stating that "every person in the towne, according to his estate,

payes a hundred times more than they doe in other places," adds "And it hath pleased God to visit the town with the pestilence, soe that the most part of the remaininge inhabitants are in very much want and not able to relieve themselves." The slightrness of the allusion was natural at the time, when there were only four houses shut up, and there was no known case of sickness in the town. But the pestilence was already waking out of its winter sleep. The letters are dated the 1st of March. The next day died "William Williams, of the pond", probably the keeper of the town pound, under the walls of the ruined castle. Letties, his wife, and three children followed him to the grave before the month was over. On the 3rd died "Jane, daughter of Thomas Meyler, glover." There were two deaths in St. Mary's parish on the 6th and 7th, and three, including a father and child, on the 9th, in St. Martin's. One died on the 12th, three on the 13th, one each on the 14th and 15th, two on the 16th, and three on the 17th, and on the 18th "James Price, gent.", his daughters Audrie and Marie, and two others. Next day, "the servant of Widdowe Howells," who, with her mistress, had figured in the depositions taken a month before, was one of three victims. 1652 opened gloomily. On New Year's Day (March 25th) there were three deaths; two of these were Parrotts. At the mayor's expense two shrouds were delivered to Walter Parrott, who had already lost a child on the 13th. There were three deaths on the 27th, and four on the 28th. On the 29th "Walter Parrott and Margrett his wife" followed their children to the tomb. One can understand the terror which the epidemic inspired.

The number of deaths for the month was 48, of which two had occurred in St. Thomas', 13 in St. Mary's, and 33 in St. Martin's.

In February the Council had rented two houses in St. Martin's of Alderman William Williams (mayor in 1641 and 1649). The larger of these, known as

"the great house", and probably a warehouse of some kind, was used as the Pest-house. The other, described as "Edward Lloyd's house", was "had for the tarrcoats, or men that tended the sicke and buried the dead."

At a later date some premises in Cokey Street, now City Road, were used as a convalescent home. In the sanitary regulations quoted above there is one provoking hiatus. Following the direction for the removal of the infected to the Pest House is a sentence of which we can only decipher—"the strange woman ..... Lloyd's house." A sentence in a letter written by the mayor a few weeks later will explain this enigmatic fragment. The mayor left the town for Hereford, on municipal business, about the end of March or the beginning of April. He wrote from Hereford on the 18th of April, to say that he found it necessary to go on to London. A letter dated from "the Black Lyon on Fleete Bridge, the 27th of April", announced his arrival in the capital, and begged the Council "not to conceive that he took the journey under a pretence to avoyde the sicknesse or trouble in the towne." He asks that they will keep him well informed of affairs at home. In April the mortality was a little less heavy than in March, but there were 30 deaths—23 in St. Martin's, and 7 in St. Mary's, none in St. Thomas'.

The expenditure necessitated by the plague had exhausted the town's stock—£100—and on the revival of the pestilence a weekly rate of £5 was imposed, which the inhabitants were too poor to pay. The mercers, shoemakers, and feltmakers were in sore straits. Their stock was "all in goodes lately come from St. Paule's Fayre, and by reason of the sickness noebody will come to buy with them, neither can they be suffered to goe to any fayre or markett to make sale of their goodes." The infected places in the county were Great Pill, Honiborough, Walterston, and Newton, on the northern shore of the harbour, and Crondale,

Illblocke, and Prendergast, in Dungleddy, adjoining the town on the east. These facts are stated in a memorial from the mayor, justices and aldermen, which was probably addressed to the county magistrates, at their fortnightly meeting at Canaston, on April 15th. Those gentlemen were less ready to help the town than to take precautions for the protection of their own districts. They "sent their warrentes all the countrie over that none of the people shall comerce with the towne". The markets, "hitherto plentiful", were stopped; May Fair, the principal Haverfordwest fair, held on May Day, was "proclaymed" and kept at Llawhaden. The Council "proclaymed it to be held in the west side of the Fursie Parcke", at a little distance from the town, but just within the municipal boundary. "Some people came from Roose, but very fewe."

The mayor, his son-in-law, and Mr. Herbert Perrett, of Haroldston, now in London, were doing their best for the distressed town. On Sunday, the 2nd of May, Haverfordwest was specially prayed for "in the Chappel of Whitehall and in St. Laurence in London, when Mr. Byne preached." On the 17th the mayor received a letter from the Council. They complained bitterly of the county authorities, "the Pembroke gents." "Wee have not as yet received any comfortt at all from the gents, but [they] have donne us all the spite and hindrances they could. The poore in the pest-houses doth increase dayly. How they will be maintayned wee knowe not, for the towne will nott be able." The mayor is desired "to petition Parlyement" for "an order to have releefe from the country according to statute, otherwise the poore is like to starve." He replied that same evening—Cromwell had that day promised his help. He has heard "that Mr. Synagon hath been lately very abusive towards Beniamyn. I praye you lett Beniamyn be righted therein; for you knowe he hath bene diligent and carefull from the beginning, and I praye you lett the visitor woman be

encouraged and not be abused by idle people, as I heare she is, for I am sure that Providence guided her hither and that shee under God hath bene an instrument of good." This was, evidently, the "strange woman" of the sanitary regulations. "Abuse" implies actual ill-treatment, not merely scurrilous language—a pathetic glimpse of Christian self-sacrifice, of which these few words are the only record on earth.

A day or two later the Commissioners of the Broad Seal wrote to the Pembrokeshire Justices "as touching the reliefe of the towne"; but the Justices had already taken action. At their meeting on May 13th they had before them "a certificate from the magistrates of Haverfordwest, being attested by Mr. Stephen Love, minister of the Gospel in the said towne, setting forth the sad, miserable, distressed condition of the said towne." "990 persons or so, are thereabouts, as we are credibly informed, are in want of the necessary foode to sustaine nature." The Justices, therefore, desired that the parish constables shall "repaire to the houses of the parishioners of their respective parishes and there to take and receive of the masters, mistresses, or dames of the said houses those provisions in money, corne, butter, cheese, and other victualls or provisions as they shall freely and voluntarily give and contribute." A careful return is to be made of "the names of every one that doth contribute and alsoe what, or to the vallev of how much they doe contribute, and alsoe what they are willinge monthly to contribute during the continuance of the plague." They are also to return the names of those who can give but will not. The High Constables of the Hundreds are to appoint in each division of their Hundreds some "able, honest man", who is to receive the contributed provisions and to arrange for their carriage to Haverfordwest, where, "at Porfield or some other place nere the town," they are to be handed over to the mayor or his deputy, and to be distributed by him "with the advice of Mr. Love." No time is to be lost, and a report is to be

made at the next meeting of the Justices, to be held at Pembroke on the 27th. The order is signed by Henry White and Sampson Lort. Appended is an order of the same date, that as Haverfordwest, "the usuall place for buying and waying of wool, is now infected with the plague," wool markets are to be held weekly, on Tuesday, at Steynton, and on Saturday, at Llawhaden.

Contributions soon began to arrive. At least £30 had been received before the end of May. The total amount of the Benevolence is returned as follows :—

Hundred.			£	s.	d.
Roose	...	...	13	9	2
Narberth	...	...	13	3	3½
Castlemartin	...	...	8	18	6
Kemes	...	...	6	6	0
Dewysland	...	...	2	16	10
Kilgerran	...	...	2	2	9
Dungledy	...	...	1	17	1

£48 13 7½

Of this about £6 was sent in provisions. The Narberth contribution includes £4 from Sir Hugh Owen. It is probable that some private charity found its way through other channels. In 1650 Haverfordwest had contributed liberally towards the relief of "the sick and distressed in Tenby", and the little seaside town now sent some help to Haverfordwest. The amount is not stated, but Mr. Palmer, who brought it, was entertained with "wyne and his dinner", at the cost of 7s. A supply of provisions sent by boat from Carew, and which cost 2s. to carry from the marsh to the town, was surely more than the eleven loaves and twenty-two cheeses which are reported as coming from Carew and eight other parishes. Of the whole amount from Roose, Steynton sent £2 4s., and Llangwm £2 17s.—more than one-third.

At the July Quarter Sessions a monthly rate of £80 was assessed on the whole county, beginning from July 13th, to be paid as long as the distress lasted in Haverfordwest. Up to Michaelmas, when the mayor's

year of office ended, about £128 had been received, that is, the whole of one month's rate and half of the second.

The following table shows the number of deaths from all causes in the three parishes from March 2nd to July 7th :—

	St. Mary.	St. Martin.	St. Thomas.
March	... 13	... 33	... 2
April	... 7	... 23	... 0
May	... 4	... 24	... 5
June	... 13	... 29	... 3
July 1-7	... 3	... 7	... 1
	40	116	11

The weeks ending March 30 and June 28 were the most fatal, the deaths being 14 and 15 respectively.

For the remainder of the year we have no return of deaths, except such as took place at the Pest-house or in Cokey Street ; but there are four documents which cover, more or less completely, the whole period from the third week of May to the end of the civic year. These are :—

1. A weekly return of the total number receiving relief.
2. A bi-weekly nominal list of persons in the Pest-house and in Cokey Street.
3. A bi-weekly account of provisions sent to them.
4. Weekly lists of the families supplied at their own houses with provisions, chiefly bread.
5. A statement of the disbursements of the deputy mayor.

1. Thursday was the day for "serving the poor and needy inhabitants in their several wards". On the 20th of May the number was 254, but the following week, when the county contributions had come in, it rose to 408. From that time to the end of September, when the return ends, it was rarely much above or much below 400. The highest number was on the 17th of June, when 450 were served. On the 30th of September, the date of the last entry, there were 414.



II. The nominal list of persons in the Pest-house and in Cokey Street was made on Tuesday and Saturday. Those in the Pest-house were divided into three classes :—(1) Sick on the Town's charge ; (2) Sick on other men's charge ; (3) On recovery at the Town's charge. The number, including those in Cokey Street, but not those "on other men's charge", rose from 31 on May 20 to 72 on August 18 ; and a fortnight later it stood at 70, but gradually decreased to 37 on October 2. From the provision account we learn that the number diminished rapidly until, on November 20, the Cokey Street quarters were empty, and there was one person left in the Pest-house "on recovery".

III. Provisions were sent to the Pest-house and to Cokey Street on Wednesday and Saturday. The usual weekly allowance per head was : "The sicke—butter, 1 lb. ; oatmeal, 1 quart. ; in money, 8*d*. On Recoverie—bread, two 4*d*. loaves ; cheese, 2 lbs. ; oatmeal, 1 quart. In Cokey Street : bread, two 3*d*. loaves ; cheese, 2 lbs. ; oatmeal, 1 quart. Occasionally a half-pint of girts per head was sent to the sick once, and very rarely twice, in the week. The 3*d*. loaves for Cokey Street appear first on the list about the end of July. Bread was not sent to the sick, except to a few of the children, or to some about to be placed on the "Recoverie" list. From August 7 to October 2, 1 lb. per head was sent for those "on Recoverie" every Saturday, and once on a Wednesday ; the total quantity being 257 lbs. Mutton is occasionally entered as sent to the sick. The amount entered is small, but the 8*d*. per head in money was sometimes sent "in mutton or money". It probably covered frequent purchases of mutton as well as other necessaries. There are also several entries of money spent in "necessaries for the sicke". It is to be feared that luxuries, or even comforts of the simplest kind, were rarely seen in the Pest-quarters.

IV. For the eighteen weeks from May 26th to Sep-

tember 23, of the lists prepared for the Thursday distribution there are twelve extant. For the purposes of municipal taxation the town was divided into eight wards. These, arranged according to the length of their relief lists, were St. Thomas, Ship Street (Quay Street), Dew Street, Bridge Street, Market Street, St. Mary's, St. Martin's, High Street. For St. Thomas Ward the average would be 90, and for High Street Ward, 20.

In the earlier lists there are three columns, for the number of the family, for the bread supplied (given in pence), and for herrings. According to the earliest list (May 26), in St. Thomas' Ward, 92 persons received 13s. 1d. in bread and money, and 188 herrings. After June 10 the herring column disappears. On July 22, in the same ward, 79 persons received in bread 8s. 4d., and in Dew Street 63 received 7s. 4d. Oatmeal and cheese figure also in the earlier but not in the later lists.

v. The disbursements of the mayor (or deputy-mayor, Mr. Davids being absent for nearly the whole of the summer) amounted, from May 20 to October 2, to £200 19s. 2½d. For the first three weeks the statement is incomplete. From June 17 to October 2—fifteen weeks, it amounts to £183 12s.—about £12 per week. Of this, £5 14s. 1d. was spent in the purchase of 790 lbs. of beef, of which only 257 lbs. is accounted for at the Pest-house. Mutton was sent, in one or two cases, to infected houses. The purchases of cheese, oatmeal, etc., as well as of beef, show that the "bread lists" represent only a part of the stated distribution of food.

Private benevolence from both town and country must have supplemented the relief distributed by the authorities.

The rector of St. Thomas, Stephen Love, was very active in soliciting help from other parts of the country. The living of St. Mary's appears to have been vacant. Mr. Love, whose parish lay outside the walls, on the

south and west, probably lived at Haroldston, the seat of the staunch Puritan squire, Herbert Perrett.

On the 23rd of July, Mr. Arnold Thomas, ex-mayor, sent to the town a letter with a small sum he had obtained from Kemes. Doubtless others were similarly active.

The tarcoats, "who tended the sick and buried the dead," were paid 15s. on Wednesday and Saturday.

The examination of the deputy-mayor's financial account must be reserved for another paper, with other topics connected with the epidemic.

VI. It remains to be seen what evidences we have of the death-rate subsequently to the 7th of July. In the lists of those in the Pest-house and in Cokey Street there are 11 deaths entered for July, 15 for August, and 15 for September.

The very high mortality in St. Martin's parish during the spring and early summer was largely augmented by the deaths in the Pest-house. If we assume that one-third of the total number of deaths from plague took place in the Pest-house—and the proportion could scarcely have been much greater—it would lead to the inference that the July-September death-roll in the Pest-house, amounting to 41, represented a mortality from the pestilence of at least 90, perhaps over 100.

The deaths in the house are frequently those of recent arrivals. In one week in August there are four entered as "newly added" on Wednesday, all of whom were dead before Saturday. The imagination is irresistibly fascinated by the grim tragedies that can be read between the lines of the official reports. One will suffice.

John Bayliffe lived in Quay Street, then Ship Street, in the part nearest to the High Street. He was probably a labourer. His daughter was brought to the Pest-house on Wednesday, September 1st. Before Saturday she was dead. Her father had been brought in by that day, with another child. Before Tuesday

he was dead. The child remained in the house. On the same day in which his death is recorded, his widow appears in the list first time, but as "on recovery". On Saturday, the 18th, she was added to the sick, while another daughter appears on the "recovery" list. On the next page the mother and both children are returned as dead. These are the last deaths recorded in the official lists.

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## THE FLEMINGS IN PEMBROKESHIRE.

BY HENRY OWEN, F.S.A.

THE curious story of the settlement of the Flemings in West Wales in the twelfth century, the last body of settlers who went to make up the English nation, has received scant notice from historians. The Norman invaders became, after a short time, absorbed in the conquered race; but the Flemish colony remained for centuries a separate people, and took no small share in making the history of South Wales. The subject has been treated in an earlier number<sup>1</sup> of this Journal, and was discussed at the Meeting of the Association at Tenby in 1851,<sup>2</sup> in which discussion Bishop Thirlwall and Mr. E. A. Freeman took part. Fenton, when he came to treat of this matter, "found the materials so scanty as to be compressed into the compass of a dozen lines";<sup>3</sup> but Mr. Laws has found material for an interesting chapter in his History.<sup>4</sup>

Mr. Freeman speaks<sup>5</sup> of the "legendary story" told in the *Bruts*, of the Flemings having been driven out of their own country by an inundation. The story appears also in various English chronicles. Orderic Vitalis, a contemporary writer, who, although born in England, passed his life in Normandy, and may, therefore, be presumed to have had means of knowledge, tells the same story, but places the inundation at the end, and not at the beginning, of the reign of Henry I. But Orderic's dates are not always trustworthy. He says, in his *Ecclesiastical History*<sup>6</sup> (1134),—"In Flandria mare noctu redundavit et per vii milia repente

<sup>1</sup> *Arch. Camb.*, II, i, 138.<sup>2</sup> *Ibid.*, II, ii, 315.<sup>3</sup> Fenton's *Pembrokeshire*, p. 202.<sup>4</sup> Law's *Little England*, p. 107.<sup>5</sup> Freeman's *Norman Conquest*, v, p. 854, note c. c.<sup>6</sup> Ed. Le Prevost, v, p. 42.

diffusum basilicas et turres et tuguria pariter operuit et innumera hominum milia pari periculo absorbit. Sic mare miserorum punitionem in puncto peregit et confestim ad locum suum jussu Dei remeavit." In this Orderic is followed by the Flemish historian, De Lettenhove,<sup>1</sup> who fixes the date immediately before the coming of William of Ypres to England to the assistance of King Stephen.

But whether this story of the tidal wave be legendary or not, the settlement of the Flemings in this country seems to have been due rather to political troubles in their own land and to the outlet required by the vigorous race to whom Gerald (who did not love them<sup>2</sup>) pays so high a compliment.<sup>3</sup>

There is evidence of intimate relations between England and Flanders during Anglo-Saxon times. As Mr. Freeman, in the note above referred to points out, the languages of the two nations were then much more alike than after they became fixed in their present form;<sup>4</sup> and to explain how the modern Fleming of Roose speaks the English tongue it is not necessary to believe the fable of the Gwentian Brut that Henry I placed English among them to teach them the language.<sup>5</sup>

Tostig brought Flemings to England in 1066 to win the crown from his brother Harold.<sup>6</sup> William the Conqueror married a daughter of the Count of Flanders,

<sup>1</sup> I, p. 431.

<sup>2</sup> See *Gerald the Welshman*, p. 158.

<sup>3</sup> Rolls Edition, vi, p. 83.

<sup>4</sup> Matthew Paris (*Hist. Angl.*, R. E., i, 381) has left us a picture of the Earl of Leicester's Flemish mercenaries in 1173, in their premature delight in having conquered the country, "choreas ducentes patria lingua saltitando cantabant

"Hoppe, hoppe, Wilekin, hoppe Wilekin,  
Engelond is min ant tin."

<sup>5</sup> *Arch. Camb.*, III, x, App., p. 101. The chronicler gives it for his opinion that these Flemings were the plague of Dyved and Deheubarth because of their deceits and lies, in which they excelled all who held sway in the Isle of Britain. But this compilation is only of interest as embodying later traditions.

<sup>6</sup> Gaimar, *Lestorie des Engles*, R. E., ii, p. 163.

and there were doubtless Flemings among the motley host which followed him to Hastings. Many of Matilda's countrymen soon followed to share in the spoils of the conquest. In 1067 we find William sending Flemish masons to build a Castle at Durham.<sup>1</sup>

William Rufus had Flemish mercenaries in his army in Normandy in his war against his brother Robert;<sup>2</sup> and Stephen employed them in large numbers,<sup>3</sup> and his bodyguard, under William of Ypres, were as hateful to the Normans as to the Saxons.<sup>4</sup>

Gervase of Canterbury, a twelfth century writer, gives forcible expression to his hatred of the Flemings. He calls them "lupi Flandrenses,"<sup>5</sup> and states that "deposito, quod illi populo familiare et quasi proprium est, texendi officio catervatim in Angliam conflunt et famelicorum more luporum terram Anglicanam ad nichilum redigere studuerunt."<sup>6</sup> He accused them "qui Duci et paci invadebant" of attempting to murder Henry, Duke of Normandy,<sup>7</sup> which may account for an expression of opinion of the Duke when he had become King of England, "quia eo iudice inter omnes populos gens sunt detestabilis."<sup>8</sup>

It may safely be argued that during the first three Norman reigns large bodies of Flemings, industrial as well as military, settled in different parts of England.

It is related in the chronicles that Henry I, who had strengthened and settled the Scottish frontier, and in whose reign the first border castles were built, collected the Flemings and planted them first in the waste lands upon the Tweed, and afterwards<sup>9</sup> removed them to what is now the Hundred of Roose, in the county of Pembroke.

<sup>1</sup> Gaimar, ii, 172.

<sup>2</sup> Orderic, iv, 45.

<sup>3</sup> *Ibid.*, v, 81, 127. See also Gervase of Canterbury, *Hist. Angl. Script.* X, 1346, 6, and William of Malmesbury, *Historia Novella*, R. E., ii, 540.

<sup>4</sup> Orderic, v, 84.

<sup>5</sup> Gervase, 1426, 341.

<sup>6</sup> *Ibid.*, 1349, 65.

<sup>7</sup> *Ibid.*, 1376, 11.

<sup>8</sup> Matthew Paris, *Hist. Angl.*, R. E., i, 300.

<sup>9</sup> Holinshed, *anno* 1107, says that they were settled on the Tweed for four years (see p. 100 below).



The principal authorities are :—*Florence of Worcester* :<sup>1</sup> “Rex Anglorum Henricus (I) Flandrenses qui Northimbriam incolebunt cum tota supellectili sua (bag and baggage) in Waloniam transtulit et terram quæ Ros nominatur incolere præcepit.” *Orderic*,<sup>2</sup> who was born on the Welsh borders : “Tunc (1134) Guali Britones a cunctis gentibus quæ sub regis Henrici ditione consistunt vehementer afflicti sunt et plurimæ regiones eorum Flandrensibus datæ sunt.” *Alfred of Beverley* :<sup>3</sup> “Additur hiis et nostro tempore sexta natio ; i.e., Flandrenses, qui de patria sua venientes in regione Mailros in confinio Gualiarum jubente rege Henrico habitationem acceperunt. Qui huc usque in insulam catervatim confluentes, nec minus quam indigenæ armis et milicia potentes, magnam sibi terram in ea parte sub Normannis militantes acquisierunt. Quorum crebra in insulam confluentia et inter Normannos cohabitatio, quousque procedat, sequens ætas videbit.” *William of Malmesbury* :<sup>4</sup> “Walenses rex Henricus (I) semper in rebellionem surgentes crebris expeditionibus in deditionem premebat : consilioque salubri nixus ut eorum tumorem extenuaret, Flandrenses omnes Angliæ accolæ eo traduxit. Plures enim, qui tempore patris pro materna cognatione confluerant, occultabat Anglia adeo ut ipsi regno pro multitudine onerosi viderentur : qua propter cum substantiis et necessitudinibus apud Ros provinciam Walliarum, velut in sentinam congressit, ut et regnum defæcaret et hostium brutam temeritatem retunderet.” And again : “Porro rex Henricus (I) excellentis ingenii vir, qui modo regnat, invenit qua commenta illorum [the projects of the Welsh] labefactaret arte, Flandritis in patria illorum collocatis qui eis pro claustro sint et eos perpetuo coerceant.”<sup>5</sup> *Brompton* : “Hiis temporibus (7th Hen. I) gens Flandriæ propter desolationem

<sup>1</sup> *Chron. ex Chron.*, Anno III, Eng. Hist. Soc., ii, 64. See also *Alfred of Beverley*, ed. Hearne, ix, 73.

<sup>2</sup> V, 43.

<sup>3</sup> I, 4. Observe the prophecy, at the end of this passage, of the future excellence of the people in whom the blood of the Normans and Flemings is mixed.

<sup>4</sup> *De Gest. Reg. Angl.*, R. E., ii, 477.

<sup>5</sup> *Ibid.*, ii, 365.

patriæ suæ per jactantiam æquoræ arenæ diu vagabunda, locum a rege Henrico expetit; qui orientalem plagam Angliæ juxta fluvium Twydæ primo eis concessit, quos tandem postea sub anno regni sui XI in Westwaloniam apud Ros et Haverford transduxit."<sup>1</sup> In David Powel's *Historie of Cambria* the account of the chroniclers is Englished thus (the quaint language is spoilt in the later editions): "The yeare 1108 the rage of the sea did overflow and drowne a great part of the lowe countrie of Flanders, in such sort that the inhabitants were driven to seeke themselves other dwelling places, now came to King Henrie and desired him to give them some void place to remaine in: who being verie liberall of that which was not his owne, gave them the land of Ros in Dyvet, or West Wales, and there they remaine to this daie, as may well be perceived by their speach and conditions, farre different from the rest of the countrie."<sup>2</sup> In the translation of Sir John Prise's *Description of Cambria*, prefixed to the same work, it is said that the "Normans and Flemings who doe remaine and inhabit about Tenbie, Penbrooke, and in Ros to this daie, can neither Welsh nor good English as yet."<sup>3</sup>

The above chroniclers are all contemporary writers, but a passage in *Higden*,<sup>4</sup> who wrote in the early part of the fourteenth century, is worth citing: "Flandrenses tempore regis Henrici (I) in magna copia juxta Mailros ad orientalem (?) Angliæ plagam habitationem pro tempore accipientes . . . jubente eodem rege ad occidentalem Walliæ partem apud Haverford sunt translati." Mailros is the ancient name of both Melrose in the county of Roxburgh and of Marloes in the county of Pembroke;<sup>5</sup> it would appear that Higden alludes to the former and Alfred of Beverley to the latter place, where, according to Fenton,<sup>6</sup> was one of the few strongholds of a Flemish chieftain in Roose.

<sup>1</sup> *Hist. Angl. Scrip.* X, 1003, 21.

<sup>2</sup> Ed. 1584, p. 163.

<sup>3</sup> P. 18.

<sup>4</sup> *Polychronicon*, R. E., ii, 152.

<sup>5</sup> See Owen's *Pembrokeshire*, p. 292. <sup>6</sup> *Pembrokeshire*, p. 163.

Of the Welsh chronicles, the *Annales Cambriæ* merely state "Annus MCVII. Flandrenses ad Ros venerunt".<sup>1</sup> The *Brut y Tywysogion* places the invasion in the year 1105; it relates the story of the encroachment of the sea in Flanders, and says that the Flemings, who had been concealed somewhere in Britain for a number of years, seized the whole cantred of Roose and entirely expelled the inhabitants.<sup>2</sup> Both chronicles have numerous allusions to the subsequent actions of the Welsh Flemings. How completely the inhabitants were driven out may be seen at this day by the absence of Welsh place-names in Roose. In Castle-martin, the other purely English hundred of the county, in which there were Flemish colonies, numerous Welsh place-names are still left. In the *Gwentian Brut*<sup>3</sup> we have accounts of two settlements in Roose, one in 1106 and the other in 1113, in either case preceded by an inundation in Flanders; but the acquaintance of the chronicler with the subject may be gathered from his statement that the first settlers remained for a few years and then disappeared.

It is probable that the Flemings came by sea, and their traditional landing-place is Sandy Haven, a creek on the north of Milford Haven.<sup>4</sup> Verstigan, who improves on the story of the inundation by telling us that there were divers steeples which still appeared at low water to testify to it, follows another and later account that the Flemings were first settled by Henry I at Carlisle, but this may merely have been their point of departure for South Wales.<sup>5</sup>

Henry II immediately after his accession expelled Stephen's Flemish mercenaries (whom, as appears above, he had good cause for hating) from England. *Brompton*<sup>6</sup> says that he sent to their own countries all the foreign soldiers: "et maxime Flandrenses quorum

<sup>1</sup> R. E., p. 34.

<sup>2</sup> R. E., p. 81.

<sup>3</sup> *Arch. Camb.*, III, x, App., pp. 89, 101.

<sup>4</sup> Fenton's *Pembrokeshire*, p. 178.

<sup>5</sup> *Restitution*, p. 100.

<sup>6</sup> *Ut sup.*, 1043, 55.

tunc in Anglia magna fuit multitudo." Matthew Paris<sup>1</sup> gives the same account, but Trevet<sup>2</sup> adds: "Quorum nonnullos ad marchiam transtulit Walliæ occidentalis."

That some came to Dyved is probable, even if there were no better authority for the statement than the Gwentian compiler,<sup>3</sup> who also asserts that a large body of English marauders joined the Flemings there at the end of Henry's reign.<sup>4</sup> If the story is of any value it goes to show that the languages of the two peoples could not have been very dissimilar.

There was a further expulsion of Flemish mercenaries from England in the time of John. Matthew Paris, in his version of Magna Charta,<sup>5</sup> mentions the Flemings by name among the foreigners to be expelled, and states that the Flemings in John's army "nec Deum timebant nec homines verebantur."<sup>6</sup> The later importations of Flemings were probably of the military type, but hemmed in, as the colony was, between the deep sea and the Welsh, they must all have learnt the use of arms.

Mr. Freeman (*loc. cit.*) argues that Roose must have had a wider meaning than the modern hundred, as he states that the settlement included the whole of the south of the county. But it would seem that the Flemings from Roose had only isolated bodies in Castlemartin, as they had in other parts of the county, and, indeed, along the whole coast of South Wales as far as Gower. There are Flemingstons in Castlemartin. Such a name would have no meaning in Roose, where every *ton* was a Flemingston. Gerald, who knew his native country well, evidently looks upon Roose as the head quarters of the race, whence they spread elsewhere. He speaks of the

<sup>1</sup> *Hist. Angl.*, R. E., i, p. 300. *Chron. Maj.*, R. E., ii, p. 205.

<sup>2</sup> *Triveti Annales*, Eng. Hist. Soc., p. 36.

<sup>3</sup> *Ut supra*, p. 127.

<sup>5</sup> *Chron. Maj.*, R. E., ii, p. 604.

<sup>4</sup> *Ut supra*, p. 141.

<sup>6</sup> *Ibid.*, ii, p. 636.

"Flandrenses de Ros"<sup>1</sup> and of the "Flandrenses tam extra Ros quam intra."<sup>2</sup> He mentions Flemish colonies in Dungleddy (it is obvious that they were strong in the parts of that lordship near Haverford) and in the old Norse settlement at Angle.<sup>3</sup> That the Flemings soon spread over to the south of Milford Haven is evident from the return of the Sheriff of Pembrokeshire in the Pipe Roll of the Exchequer, now attributed to the twenty-first year of Henry I, in which Godebert "Flandrensis de Ros", and two other Flemings, Walin and Witson, are mentioned.<sup>4</sup> It would be interesting to know how far the Norse, who had left so strong a mark in the map of Pembrokeshire, had survived to Gerald's time. They then still held the opposite coast of Ireland, and the old Norse crossing to Druston Chins in Roose was in use in the time of Henry II.<sup>5</sup> The connection between Wexford and Roose was maintained to the time of Queen Elizabeth, when the Irish (whose descendants can still be traced) swarmed over with their bad manners and their whiskey, as George Owen so plaintively laments.<sup>6</sup>

Gerald says of the Flemings: "Gens hæc originem a Flandria ducens, ab Anglorum rege Henrico primo ad hos fines habitandum transmissa. Gens fortis et robusta, gens lanificiis usitatissima, nunc ad aratrum nunc ad arma gens promptissima."<sup>7</sup> The Pembrokeshire farmer still calls a furrow a *voor*, in the language of the men who taught him the use of the plough; and the Flemish Way remains as a memorial, not of those who made it, but, as George Owen points out,<sup>8</sup> of the race who were so prompt in arms in their forays on the Welsh of Northern Pembrokeshire. Of their "lanificia", their hereditary craft, the tucking and carding mills (in modern Flemish *drukkend* and *kaerdend*) bear witness.

<sup>1</sup> R. E., i, p. 24.

<sup>2</sup> *Ibid.*, p. 28.

<sup>3</sup> *Ibid.*

<sup>4</sup> Hunter's edition, Record Commission, p. 136.

<sup>5</sup> See *The Song of Dermot and the Earl* (Orpen), p. 215.

<sup>6</sup> Owen's *Pembrokeshire*, p. 40.

<sup>7</sup> R. E., vi, p. 83.

<sup>8</sup> Owen's *Pembrokeshire*, p. 104.

*Higden*, writing in the first half of the fourteenth century, says: "Flandrenses qui occidua Walliæ incolunt, dimissa jam barbarie, Saxonice satis proloquuntur."<sup>1</sup> But, as Mr. Freeman has shown, they probably from the first spoke *Saxonice*. *Humfrey Lluyd* merely states that they did not speak Welsh: "Flandrenses in hunc diem utque moribus et lingua a Cambris diversis cognoscuntur";<sup>2</sup> and (in Twyness's translation): "The Flemmings being driven out of their country by breaking in of the sea tooke upon them the possession of Rosse, a province of Demetia. Who, in many warres were provoked by the Princes of Wales, but always valiantly defended them selves and theirs and at this day differing from the Welshmen in tongue and manners, are yet in the same place recompted for Flemmynges."<sup>3</sup>

But a better authority, the Elizabethan historian of the county, speaking of the banishment by Henry II of the Flemings whom Stephen had brought to England, when "he sent some of them to their cozens in Penbrokeshire", tells us that there was no difference, in his day, between the Flemings and the other English inhabitants,<sup>4</sup> although in his praise of the people of the county for their gentleness, industry, and "true and plaine dealinge", he admits that they were the true "heires of those ancient Ffleminges".<sup>5</sup> Yet early in the previous century they seem to have maintained their distinctive character as a race, when they nearly succeeded in putting an end to the career of Owen Glyndwr.<sup>6</sup>

Fenton, following (as ever) George Owen,<sup>7</sup> says that the Flemish settlers included few men of rank, but were mainly soldiers and artificers.<sup>8</sup> It is probable

<sup>1</sup> *Polychronicon*, R. E., ii, p. 158.

<sup>2</sup> *Comm. Brit. desc. frag.*, ed. 1572, p. 64.

<sup>3</sup> *The Breviary of Britayne*, ed. 1573, p. 58.

<sup>4</sup> Owen's *Pembrokeshire*, p. 17.

<sup>5</sup> See *Arch. Camb.*, II, ii, 30.

<sup>6</sup> Owen's *Pembrokeshire*, p. 17.

<sup>7</sup> Fenton's *Pembrokeshire*, pp. 203, 429.

<sup>8</sup> *Ibid.*, p. 43.

that many of the castles in which Pembrokeshire is so rich were due to Flemish builders, and that we owe to them the church towers which are a distinctive feature of the district; but as early as the time of Gerald, a Fleming, Rickert, the son of Tankard, held the important post of Castellan of Haverford.<sup>1</sup>

It is not easy to appropriate among the various Teutonic races the place-names of Little England. The adventurers of Western Europe, who followed the standard of the Conqueror, are roughly spoken of as Normans; and the settlers in the county in Norman times were probably of a mixed origin, as George Owen<sup>2</sup> says, Normans, Flemings, and English were for many years sent down to maintain the garrisons. There was also a continuous stream of people from the opposite coast of Devon and Somerset. Many local words are still in use on both sides of the Channel. Gerald<sup>3</sup> speaks of the "publicus transfretantium transitus" between Milford and the opposite coast, which proved such a source of perplexity to brother Philip of Manorbier.

There is reason to believe that among the homesteads founded by persons of the Flemish race are Herbrandston, Harmeston (*Harmerston*<sup>4</sup>), Hubberston (*Hubertston*), Jordanston, Lambston (*Lambertston*), Loveston (*Luelston*), Rogerston, Ripperston, Tankardston, Walterston, Uzmaston (*Osmondston*), and probably some of the numerous Williamstons. *Frowlynchirch* (mentioned in the *Black Book of St. David's*) has been identified with the Church of Our Lady at Spital.<sup>5</sup>

The interesting vocabulary of the dialect of English Pembrokeshire has not yet been treated upon scientific principles, and to do so would require a more extended

<sup>1</sup> R. E., vi, p. 85.

<sup>2</sup> Owen's *Pembrokeshire*, p. 17.

<sup>3</sup> R. E., i, p. 189.

<sup>4</sup> The names given in brackets are the forms under which they appear in Latin records.

<sup>5</sup> See Owen's *Pembrokeshire*, p. 342.



knowledge of the early form of the various languages than the writer can lay claim to. The following specimen words, with their equivalents in modern Flemish,<sup>1</sup> are given, although for the reasons above stated as to the place-names, it is not possible to speak with confidence:—

*Bully bo*, a bogey, *bullebak*; *blinch*, a glance, *blik*; *claps*, idle tales, *klappen*; *coglines*, little balls, *kogelen*; *dysel*, a thistle, *distel*; *erger*, to wrangle, *ergeren*; *filty*, tawdry, *fieltery*; *hattrick*, charlock, *hadik*; *maund*, a basket, *mand*; *nesh*, feeble, *nesch*; *pilk*, to butt, *pikken*; *scadly*, evil, *schadelyk*; *slink*, poor, *slinksch*. While those staunch conservatives, the children, in their sports, when they push a swing, say that they are playing at *jingel offen* (*schongel doffen*).

If it be true that a nation, as a language, is the stronger in proportion to the diversity of the materials which make up its component parts, the loyal old county historian may have had some ground for the belief which he sets forth in his eloquent chapter on the "Worthynes of Penbrokshire." The different races have in the course of centuries been welded together,—Welsh, Norse, Norman, Fleming or Saxon, they are all Pembrokeshire men.

<sup>1</sup> See Olinger's *Vlaensch-Fransch Woordenboek*, 1839. Some Pembrokeshire words have been attributed to the Walloons; but there is no evidence that they accompanied their Flemish neighbours, and the words might equally be derived from some other Romance source.

## TILES FOUND DURING THE RESTORATION OF BANGOR CATHEDRAL.

BY STEPHEN W. WILLIAMS, ESQ., F.S.A.

SOME of the tiles discovered when Bangor Cathedral was restored under the superintendence of the late Sir George Gilbert Scott are here illustrated from drawings prepared by D. Griffith Davies, Esq., of Bangor.

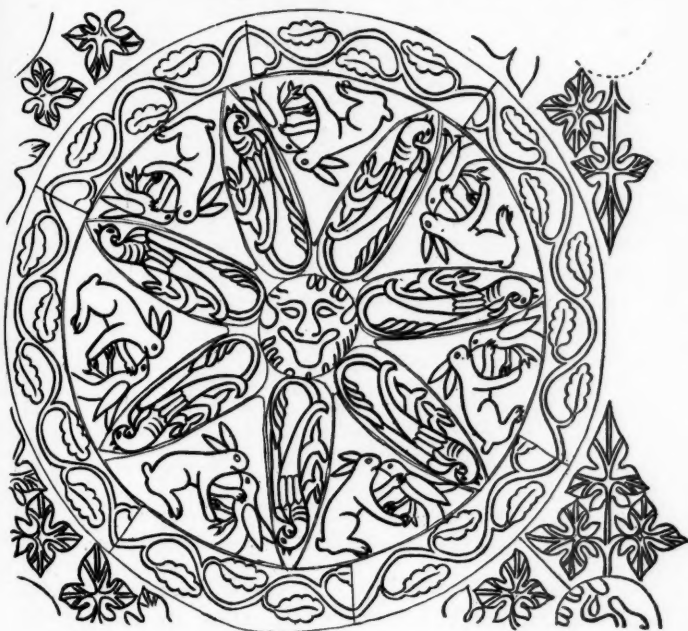


Fig. 1.—Tiles at Bangor Cathedral. Scale, one-sixth linear.

It appears from a letter dated 2nd April 1894, from Mr. E. C. Morgan, of 37, Elderslie Street, Glasgow (who was clerk of the works at the time of the restoration),

addressed to Mr. Griffith Davies, that these tiles were found scattered about in the earth and *débris* below the floor of the choir, and in all probability they formed part of the original pavement of the presbytery.

Pattern Fig. 1 is of a very unusual design, as the tiles which go to make up the circular part are apparently shaped so that their outlines follow the ornament instead of each tile being a square, as is the case in Figs. 2 and 3.

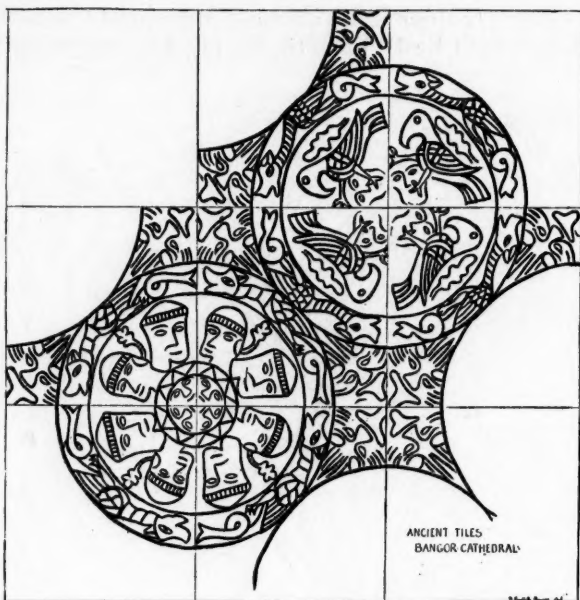


Fig. 2.—Tiles at Bangor Cathedral. Scale, one-sixth linear.

I am inclined to believe that the birds, animals, etc., and human heads, shown on the tiles are merely the rude, grotesque, conventional designs of the manufacturer, and that they have no symbolical meaning; at any rate, if they had, it is impossible now to say what was intended. The birds, hares, or rabbits, on Fig. 1; the monks' heads and bird of prey (apparently picking

out the eyes of a man), with the surrounding rings of flying dragons, in Fig. 2; and the nondescript four-legged beast, not unlike a muzzled bear, and rabbit issuing out of its burrow, in Fig. 3, are certainly different in character and design to any mediæval tiles I have ever seen.

The winged dragon in the circular border of No. 2 is of the type seen upon some of the Welsh monumental

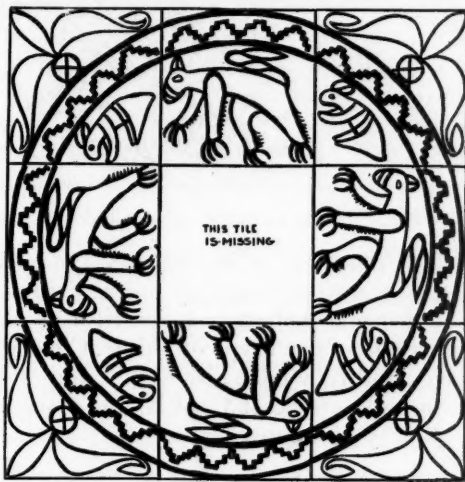


Fig. 3.—Tiles at Bangor Cathedral. Scale, one-sixth linear.

slabs and effigies of the thirteenth century. See the coffin-lid of Joan, Princess of Wales, wife of Prince Llewelyn ap Iorwerth (*Arch. Camb.*, 3rd series, vol. i, p. 80), upon which appears a winged dragon of similar character to that on the Bangor tiles. The birds and other animals may have been copied from a mediæval Bestiary, or Book of Beasts. The bird and man's head on Fig. 2 may possibly be intended for a



Fig. 4.—Tiles at Bangor Cathedral. Scale, one-fourth linear.

"Caladrius". See *Early Christian Symbolism*, by J. Romilly Allen, F.S.A.Scot., pp. 348-52.

Design Fig. 4 is an heraldic tile, a double-headed eagle displayed; it is not an uncommon pattern, and may have had no special connection with Bangor Cathedral.

Fig. 5 is a border-tile. The drawing of the foliage in this design, and also in Fig. 1, appears to be of late fourteenth or early fifteenth century character.



Fig. 5.—Tiles at Bangor Cathedral. Scale, one-fourth linear.

The tiles in Fig. 6 are of an ordinary type, and similar tiles to these were found by me at Strata Florida and Strata Marcella Abbeys. I saw tiles of the same design taken out of the crypt of old St. Chad's Church, Shrewsbury; and they have also been found at Barrow, near Brozeley, Acton Scott Church, and Tong Church, all in the county of Salop.

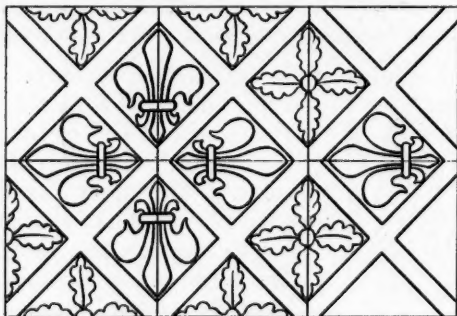


Fig. 6.—Tiles at Bangor Cathedral.

The tiles in Figs. 1, 2, and 3 somewhat resemble, and are of the same type as, those discovered at Hammer Church, illustrated in *Arch. Camb.*, 5th series,

vol. ix, p. 80; and this particular class of tiles may have originated from a North Wales manufactory; it is, therefore, important to collect drawings and illustrations of any other mediæval tiles that may be in existence in North Wales or its borders.

It will be within the recollection of some of the members of the Cambrian Archæological Association that they saw some very fine tiles taken up at Basingwerk Abbey at the time of the Holywell Meeting. These have never been illustrated; and it would be as well if they could be drawn and published in the pages of *Arch. Camb.* Probably the present owner of these interesting specimens of mediæval art could be induced to lend them for that purpose.

[Some of the designs on the tiles at Bangor Cathedral are possibly rude copies, by a local artist, of subjects taken from the Bestiary; but it does not necessarily follow that the designer understood the symbolism of the strange creatures represented, and he may have altered them or added details as his fancy led him away from the original. A bird pecking out the eye of a man who has been drowned occurs in an English Bestiary of the thirteenth century in the British Museum (12 F. xiii), fol. 50.

A picture of a crow plucking out the eye of a horse will be found in another thirteenth century Bestiary MS., but of Flemish origin, in the British Museum (12 C. xix), fol. 43. The bird represented on the Bangor tile pavement is, I think, more probably a crow than a *caladrius*, as suggested by Mr. Stephen Williams. The following account from the Bestiary is given of the crow in Cahier and Martin's *Mélanges d'Archéologie*, vol. ii, p. 156: "The crow also, when he finds the body of a man, first plucks out his eye and eats it, and thus gets at the brain. .... The dead body which the crow finds signifies the soul, which is dead through the works of the flesh; but when the eye of the body is plucked out, the soul can see God clearly."—ED.]

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NOTES UPON SOME  
SEPULCHRAL SLABS AND MONUMENTAL  
EFFIGIES IN WALES.

BY STEPHEN W. WILLIAMS, ESQ., F.S.A.

THE illustrations, Nos. 1 to 9, which accompany this paper are from drawings by Mr. D. Griffith Davies, of Bangor, with the exception of No. 8, which is a reproduction from a water-colour drawing by Mr. Harold Hughes, A.R.I.B.A. Nos. 10 and 11 are from drawings by Mr. W. G. Smith.

Nos. 1, 2, 3, 6, 7, 9, and 11 have not previously appeared in the pages of *Arch. Camb.*; No. 4 is inaccurately drawn in the illustration in 4th series, vol. iv, pages 270-273; No. 5 is illustrated in 4th series, vol. iv, page 271; No. 8 appears, and is described in 5th series, vol. iii, page 52; and No. 11 is engraved, but not well done, and the maniple omitted, in 3rd series, vol. v, page 202.

No. 1 is a fragment of the lower part of a sepulchral slab reproduced one-third real size, which is built into the wall of the porch of Gyffin Church, near Conway. It appears to belong to the class of monument of which we have such a beautiful example in that of Joan, natural daughter of King John, and Consort of Prince Llewelyn ap Iorwerth, where the lower part of the slab is entirely covered with floriated interlaced ornament, the branches issuing from a central stem with a winged dragon seizing the base of the stem in his mouth; the upper part a sculptured semi-effigy—see *Arch. Camb.*, 1st series, vol. ii, page 193, also 3rd series, vol. i, page 80. The ornament resembles that on the gravestone at Llantwit Major, illustrated in *Arch. Camb.*, 1st series, vol. ii, page 319. This monument has been ascribed to the 13th century; and



it is probable that the fragment at Gyffin Church belongs to that period. It is, however, quite possible that it may be earlier, as the head and neck of the dragon, or wyvern, very much resembles the sculpture on the front of a coffin at Coningsborough, Yorkshire, of the 12th century, illustrated in Cutts' *Sepulchral Slabs and Crosses* (Pl. xxvii), and in that we also see the ringed ornament introduced, as in the Gyffin

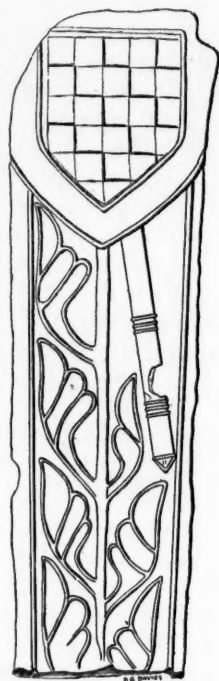


Sculptured Fragment at Gyffin Church, near Conway.  
Scale, one-third actual size.

fragment; this class of ornamentation also appears frequently on sepulchral slabs of the 13th century, and there are several fine examples of it at Cambo, Northumberland, illustrated in Boutell's *Christian Monuments* (p. 81), and in Cutts' (Pl. lii). Where we have, as in this case, a mere fragment of the original monument, it is difficult to fix exactly the period to which it belongs.

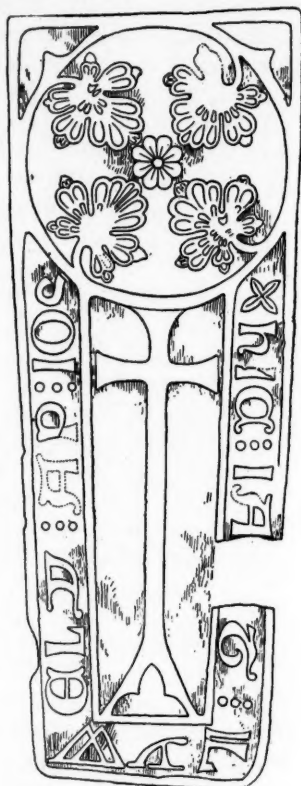
No. 2. This slab is also built into the wall of the porch of Gyffin Church, and is a much-damaged

sepulchral monument of a class not uncommon in Wales. The shield is charged with the armorial bearings of the person commemorated, and a sword in its scabbard appears beneath the shield, the lower part of the stone being ornamented with foliage.



GYFFIN CHV. CONWAY

No. 2.—Scale, one-twelfth  
actual size.



No. 3.—Scale, one-sixth  
actual size.

Sepulchral Slabs at Gyffin Church, near Conway.

Mr. Griffith Davies says that the bordure on the shield bore an inscription which has been chipped off; he traced one or two Lombardic letters on it, but too much mutilated to form an idea what they were. He

also informs me that a Richard Peke, of Conway, bore on his shield, *chequé, argent and gules, a saltire ermine*. Peke is an English name, and it is not unlikely that this tombstone may have been erected over some English soldier who was stationed at Conway Castle in the 14th century.

The form of the shield and the detail upon the scabbard of the sword are similar to those which appear upon monumental brasses of that period.

The heraldry looks more English than Welsh. *Chequé, argent and sable*, is upon a shield on the brass of Roger Elmebrygge, in Beddington Church, Surrey, *circa* 1435, illustrated in Boutell's *Monumental Brasses*.<sup>1</sup>

No. 3 is another of the Gyffin slabs, which, when the church was restored in 1866, were fortunately secured by building them inside the walls of the porch; this is far better than leaving such interesting memorials, as is too often the case, lying loose in the belfry, or in some other equally insecure position, or exposed to the action of the weather.

The slab is of small size, measuring 2 ft. 3 in. in length, 11 in. wide at top, and 8½ in. at the bottom. If it was used as a coffin-lid, the individual it covered must have been a very young child. The inscription reads:

✠ HIC : IA[CE]T : LLYWELY[N] : AP : IOS.

It is probable that the flowers and leaves within the circle may have been intended to represent a wreath, or the flowers which it was customary to place upon the tomb; or it may be symbolical of a youth cut down in the springtime of life.

At Aconbury, Herefordshire, there is a stone of similar character with flowers upon it, illustrated in Cutts' *Sepulchral Slabs and Crosses* (Pl. lx).

Somewhat similar leaves and flowers appear upon the monumental effigy to a lady in Bangor Cathedral, hereafter described, see No. 8.

<sup>1</sup> The notable *chequé* shield is that of Warrene, Earl of Surrey. None of the Royal Tribes of Wales bore shields so charged.

This small slab probably is of the early part of the 14th century, to which date the Rev. E. L. Cutts ascribes the Aconbury monument.

No. 4. This is a very careful and accurate drawing of the deeply incised effigy of a priest in eucharistic vestments, discovered about the year 1850, in the parish church of Newborough, Anglesey, under an arched recess in the south wall of the chancel, and illustrated by an inaccurate drawing in *Arch. Camb.* (4th Series, vol. iv, p. 270), and described by Mr. W. Wynn Williams. The illustration of 1873, however, shows a portion of the slab at the lower right-hand corner intact, which appears to have been broken away when Mr. Griffith Davies made his drawing; and, on the other hand, he supplies a portion of the bottom left-hand side of the stone, which is missing in the 1873 engraving.

Mr. Wynn Williams reads the inscription as follows :

✠ HIC : IACET : DNS : MATHEVS :  
AP : ELYAS : CAPELLANVS :  
BEATE : MARIE : NOVO (?) BERI :  
QVIQVE : CES.....  
V : AVE : MARIA : HA :



No. 4.—Scale, one-twelfth actual size.  
Sepulchral Slab at Newborough Church.

and he also submitted the inscription to Professor West-

wood, whom he says "was unable to give a reading of the surname, which he thought consisted of four letters, one compound. I sent him fresh rubbings of this name, and these he showed to eminent palæographers, who could throw no light upon it. Years passed away, during which I frequently puzzled over this word to no purpose, and it is but recently that the true reading, viz., ELYAS, suggested itself to me—*Matheus ap Elyas*. I have hitherto failed to identify this worthy with any historical character connected with Newborough; the only instance where I meet with the *surname* is in an abstract from Harl. Chart. 75, B. 40, given in *Arch. Camb.* (3rd Series, vol. xiv, p. 185),—'Et sciendum quod hoc totem pactum est coram domino *Elya* Landavense Episcopo apud Margam,' etc. The Christian name of Mathew is met with in the *Record of Carnarvon*, page 222, fol. 183, where a certain *Matheus*, Archdeacon of Anglesea, temp. Edward III, petitions that certain lands be bequeathed to his daughter, and the petition is refused, on the plea 'q'd Ar'hs' non debet h'ere filiam et h'd'. The fact of *Matheus ap Elyas* being "Capellanus Beatæ Mariæ" proves that the Royal Chapel, dedicated to St. Mary, and from which the place took its name of Rhos-fair, was in existence in his day." (*Arch. Camb.* 4th Series, vol. iv, p. 273.)

The lettering that appears in Mr. D. Griffith Davies' drawing is as follows:

✠ HIC : IACET : DNS : MATHEVS : AP : ELY ..

CAPELLANVS : BEATE : MA.....

\* : AIA : Q[E] IESV VO : DIXERIT : I.... AVE : MARIA : HA

BERI : QVIQVE .....IES : IDVLGECIASERO :

I have submitted this inscription to Mr. J. G. Waller, F.S.A., the eminent authority upon monumental brasses, and he suggests that the correct reading is :

✠ HIC : IACET : DNS : MATHEVS : AP : ELY ..

CAPELLANVS : BEATE : MA[RIA] :

Here follows the name of the place :

... : AIA : Q[E] IESV VO : DIXERIT : I[NDIES] :  
 AVE : MARIA : HABERI : QVIQVE : [QVADRAG]IES :  
 IDVLGECIASERO : .....

Mr. Waller says "that this inscription differs from all he has seen, and that the lapses are so unfortunate, that he could not undertake to construe it as a whole. Clearly Mr. Wynn Williams' reading is incorrect." Mr. Waller considers that "after 'Beate Maria' should come the name of the place, and there would be only room on the stone for a short name. What came before 'aia' (anima) is the difficulty, as it seems to read after it, 'that Jesu truly shall have said'. The word after 'dixerit' may be 'indies', *i.e.*, daily. After 'quique' he believes "the word was 'quadrages', *i.e.*, 40 times; it fits well in the blank space on the stone. 'Indulgenciasero' (spelt on the stone 'idulgenciasero'), if the drawing is right, must be a verb and in first person; but one ought to consult Du Cange, perhaps, as it does not agree with the ordinary form; the word concluding I cannot even guess at; 'haberi' is, of course, the infinitive passive of habeo, etc. The meaning of the whole would be, that whoever said the Ave Maria daily 40 times for the soul of the deceased would be granted indulgence."

This effigy is probably of the same date as the monumental effigy of St. Jestyn in Llaniestyn Church, Anglesey, and in some particulars so nearly resembles it, that we may conclude it was carved by the same artist, or at any rate came out of the same workshop; and it is also not unlike, as regards the form of the chalice with its long slender stem, the monument of "Vicar Iorwerth Sulien" in Corwen Church, of which there is an excellent illustration in Cutts' *Sepulchral Slabs and Crosses* (Pl. lxxi), and a reduced and inferior copy in *Arch. Camb.* (1st Series, vol. ii, p. 241.)

There is another Anglesey example that also resembles the Newborough effigy, that of "King Pabo", at Llanbabo Church, illustrated and described by the

late M. H. Bloxam in *Arch. Camb.* (4th Series, vol. v, p. 112.)

All these effigies are in low relief, and above each is carved an ogee-headed canopy, the spandrils of which are filled with sculptured foliage, in each case of similar character, and of an inferior type.

The Lombardic letters of the inscriptions are also similar, the form of the letter A approaches very closely to that of the M, and there are certain other peculiarities that point to these sepulchral slabs, and also to the "Eva" monument (No. 8) in Bangor Cathedral, having been the work of the same artist, and the production of the 14th century, probably the latter half of it.

The vestments, so far as they can be traced upon the Newborough effigy, with the exception of the peculiar form of the amice, which in the drawing looks like a hood, and may be a form of the super-humeral, are of the ordinary type. If this monument commemorates, as it possibly does, Matheus ap Elyas, who was Archdeacon of Anglesey, *temp.* Edward III, and whose petition that certain lands should be bequeathed to his daughter was refused upon the plea that an Archdeacon should not have a daughter, then this form of hood may be indicative of his ecclesiastical rank.<sup>1</sup>

The form of the chesible, stole, and maniple are similar to those seen upon monuments and brasses of ecclesiastics of the 14th century, the only portions of the alb visible are the sleeves, and there appear to be traces of the apparels on the wrists.

No. 5. This slab is built into the east wall of the vestry of Newborough Church, and is described in Mr. Wynn Williams' paper in *Arch. Camb.* (4th Series, vol. iv, p. 271) as being, in 1850, "a flat stone 4 ft. long by 1 ft. 6 in. broad, above a modern window in the south wall of the nave, upon which there is an

<sup>1</sup> Mr. Waller thinks this must not be assumed, as he knows of no such distinction of rank in what was worn at the Mass, except the Bishop's mitre.



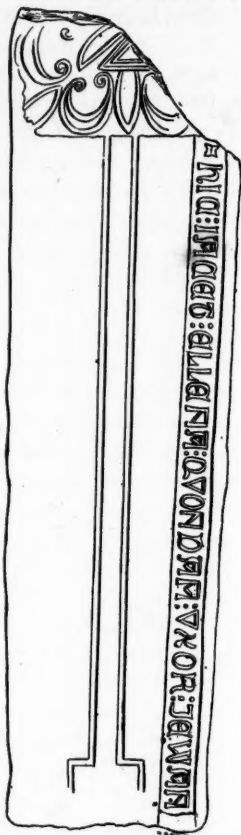


inscription, the whole of which is not visible, as the slab is built into the wall at either end. It runs thus :

✠ : HIC : IACET : ELLENA : QVONDAM : VXOR : EDWARD...

Since the restoration of the church in 1850, the stone has been taken out of the window and built into the vestry wall ; but, unfortunately, it has lost portions of both ends, and one side, which may have contained an inscription, has been entirely cut away ; we must, however, be thankful that in the process of so-called restoration it did not wholly disappear.

The inscription given by Mr. Wynn Williams is correct, except the first letter, c, which on the stone is a cross ; and the last word, instead of being Edward, is Jevan, or Jeuan. Mr. Wynn Williams says there is every probability that the "Ellena" here mentioned was the wife of one Edward or David le Barker, mentioned in connection with Newborough in the *Record of Carnarvon* (ex' Novvm Bvrgvm, fol. 58, p. 85),—"Et tenet in eadam villa Pram que fuit Dauid le Barker." There is a very handsome sepulchral slab also in Newborough Church, illustrated upon the same plate as the effigy of the priest in *Arch. Camb.* (4th Series, vol. iv, p. 270), upon which is this inscription : HIC JACET DD BARKER CUJUS

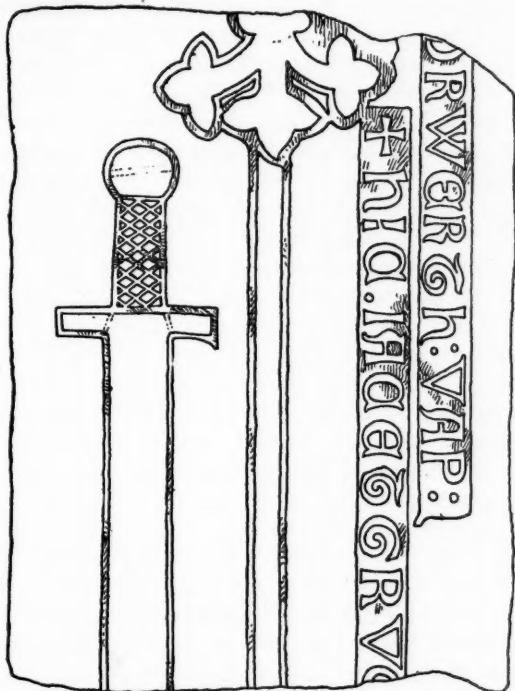


NEWBOROUGH CHV

No. 5.—Sepulchral Slab at Newborough Church. Scale, one-third actual size.

ANIME PROPICIETUR DE[US]. Mr. Wynn Williams reads it D.D., as "Edwardus Barker"; but I think it looks more like Dd., "David Barker."

In the *Record of Carnarvon*, soon after the reference to David le Barker, appears: "Et Elena fil' Ma'd ap Hei'li tenet", etc. If the person there mentioned is identical with the Ellena of the tombstone, and as both the slabs are of the 14th century, we have here probably the memorials of the husband and wife, and we may conclude that David le Barker was married to a Welshwoman.



No. 6.—Sepulchral Slab at the Friars' Grammar School, Bangor  
Scale, one-third actual size.

No. 6. This slab was, until very recently, built into a garden wall adjoining the Friars' Grammar School at

Bangor, and Mr. Griffith Davies thinks it is the stone referred to by Pennant, vol. iii, under the heading "Bangor-Friery", and also by Browne Willis, and he quotes from Pennant as follows: "At a little Distance from the Town was an House of Black Fryers, dedicated to Jesus, as Leland informs us. This was founded as 'tis said Anno 1299 by Tudor ap Grono, Lord of Penmynydd and Trecastle, co. Anglesey, *who was there interred* Anno 1311—as were several of his descendants. . . . This was, after the dissolution, converted into a Free School by Jeffry Glynn in A.D. 1557, etc. . . . *There is yet remaining an ancient Monument of one Griffith, whereon is engraven an antique cross and sword, work'd over a chimney-piece, which was preserved and taken out of the old ruins.*"

Mr. Griffith Davies further informs me that when this school was rebuilt in the early part of the present century this stone with others were, under the direction of the late Ven. Archdeacon John Evans, carefully built into the walls. Since that period it has suffered a further removal, and, unfortunately, a large portion of this beautiful and interesting sepulchral slab has disappeared; as I find in Boutell's *Christian Monuments in England and Wales* (published in 1854), p. 69, a very good engraving of this stone in its perfect condition, and thus described:—"The monumental slab of Griffith ap Iorwerth, a benefactor to Bangor Friary, now built into the wall of the grammar school at that city, is a memorial no less beautiful than interesting. It bears a cross of most elegant design, which has on the dexter side of its stem a sword, and on the sinister side a Latin legend in two lines cut in relief in sunk labels. Below the legend is a small cruciform device within a circle, the mark probably of the sculptor who executed the monument."

In Cutts' *Sepulchral Slabs and Crosses* (p. 51) this monument is included amongst the stones whose date is actually or approximately known either from an

inscription or other circumstances, and the date assigned is *c.* 1320.

In *Arch. Camb.* (3rd Series, vol. xv, p. 284) there is a reference to this stone as follows:—"Another—that with the long sword—has also on it a pastoral cross, and the name of Griffith ap Iorwerth, who was Bishop of Bangor about 1309." This description is incorrect, the cross is not a pastoral cross.

The sword is generally considered the emblem of a knight. Grose mentions it as an emblem of an abbot with temporal authority, and attributes a stone with a cross and sword at Balla Salla, Isle of Man, to an abbot of Balla Salla.

I am unable to verify the statement as to Griffith ap Iorwerth being Bishop of Bangor about 1309; but there is every reason to believe, from the character of the Lombardic letters in the inscription and by the form of the sword-hilt, that the date of this stone is earlier than 1320, and if on an English monument it would be classed as about 1300. (See note on p. 132.)

There is a peculiarity about this inscription which should be noted, that it reads from right to left on the first label, and from left to right on the second, thus:

IORWERTH : VAP :
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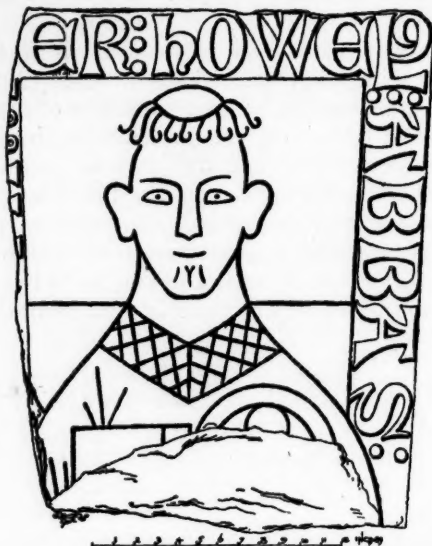
✠ HIC : IACET GRVFVD :
------------------------

Also, what is the meaning of the VAP? Is this some mistake of the sculptor, or does the VAP stand for MAB? I may add that monuments with crosses and swords are not uncommon in the latter part of the 13th and early in the 14th century.

There is a rumour that it is proposed to sell the Bangor school buildings and surrounding lands and build new schools elsewhere; it is to be hoped that what is left of the fragments of sepulchral slabs now

imbedded in the walls will be carefully removed, and they could not find a better resting-place than within the walls of Bangor Cathedral. We see in this example what has happened in half a century, a beautiful and interesting relic of the past has been practically destroyed; and on its next removal will, unless it is carefully looked after, disappear altogether.

No. 7 is a fragment of a sepulchral slab, part of a coffin lid, now at Wynnstay, and said to have been brought from Caer Gai. It is a somewhat rude example as regards the figure of the abbot, who is



No. 7.—Fragment of Sepulchral Slab from Caer Gai, now at Wynnstay. Scale, one-eighth actual size.

represented holding in his right hand a book, and in the left a paten; the latter is a rather curious feature. The letters that remain are: ER:HOWEL<sup>o</sup>: ABBAS:, the L<sup>o</sup> in Howel is a mark of abbreviation; an attempt to Latinize Howel into perhaps Howelas.

The letters are much better executed than the figure. They are of early 14th century type, and resemble those on No. 6.

No. 8. This is an exceedingly interesting effigy of a lady in low relief, which was discovered in June, 1879, under the floor of a building on the north side of the choir of Bangor Cathedral, which had for many years been used as a diocesan registry office, but was originally the chapter house. It was surrounded by burnt wood, probably the remains of the ruin wrought by Owen Glyndwr in 1404. The inscription, which is in raised Lombardic letters, on both edges of the slab, is :

[H]IC : IACET : EVA : QVE : FVIT :  
VX[OR] ..... ANWEL:CVIVS :  
ANIMA : PROPICIET [DEVS]

An engraving of this effigy, copied from a photograph which was exhibited at a meeting of the Archæological Institute on February 5th, 1880, appears in *Arch. Camb.* (5th Series, vol. iii, p. 52), and was described by Mr. A. Hartsorne as "habited, like Queen Philippa, in a square head-dress, a wimple, and a long gown with pockets in

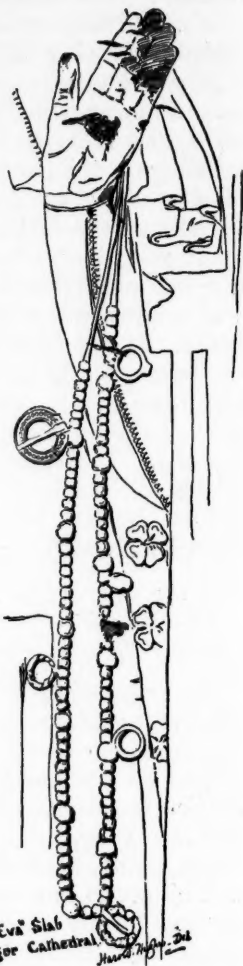


No. 8.—Sepulchral Slab of Eva in Bangor Cathedral.

front, and fastened with innumerable buttons down to the feet, and having long pendent sleeves. The hands are raised to the shoulders, palms outward; an attitude of specially earnest supplication very unusual in monumental sculpture, and such as may be seen in a modified form on the effigy of Richard Beauchamp, Earl of Warwick.

"The close sleeves of the 'Cote' are shown, buttoned with Oriental profusion, and from the left hand is suspended a set of praying beads, in connection with which are five circular brooches, by which the beads are apparently kept in position."

We have an example of the uplifted hands being spread apart instead of clasped together in the brass of Christina, wife of Mathew Phelip, in Herne Church, Kent, A.D. 1470, and in this case a rosary is attached to the waist cincture. (See Boustell's *Monumental Brasses*.) A careful examination of the original photograph, which has been kindly lent by Mr. Griffith Davies, enables me to make out the details of the costume with considerable accuracy. The face is that of a lady somewhat advanced in life. She wears her hair cut square over the forehead; upon her head a ker-



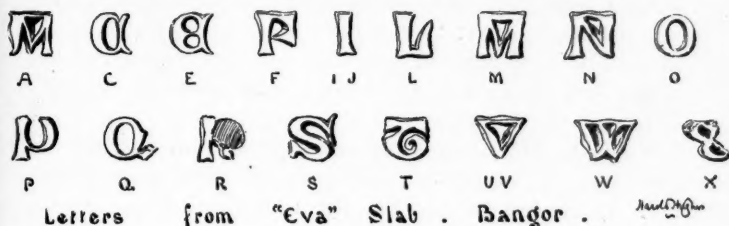
from "Eva" Slab  
Bangor Cathedral  
H. 11. 11. 11. 11. 11.

Scale, one-sixth actual size.



chief, gathered and fastened under the chin, which falls over the shoulders and bosom; the edge of the kerchief is ornamented with a row of fine frilling. The head-dress appears to be composed of a number of folds of some fine material, arranged as a bonnet in an oblong form, quite flat at the top, the outer portion of which falls in graceful folds over the shoulders, a little deeper than the kerchief covering the head and neck.

The sleeves of the "Cote" are, as described by Mr. Hartshorne, richly ornamented with a row of small buttons or beads up the seams; they are the close-fitting sleeves of the latter part of the 14th century, but without the mitten cuffs which are seen upon English brasses of the period. The super tunic, or gown, which is buttoned from top to bottom, has the



Scale, one-fourth actual size.

long sleeve-lappets also so commonly worn during the latter part of the 14th century, of which we have an example exactly similar on the brass to Sir John de la Pole and Lady, A.D. 1370, in Chrishall Church, Essex, and on the brass to Ismena de Wynston in Necton Church, Norfolk, A.D. 1372, and in both these cases the ladies are wearing head-dresses somewhat similar in character to that worn by the Bangor lady.

The rosary or beads have been very well described in *Arch. Camb.* (5th Series, vol. iii, pp. 53, 54); but as regards the *five* brooches, three of them appear to me to be finger rings; the pattern of the largest brooch is very interesting, and resembles the Norman brooch with its ornamental open circle studded with jewels,

such as we see on the monument to Queen Berengaria, illustrated in Stothard's *Monumental Effigies*.<sup>1</sup>

The late Mr. Bloxam considered the Bangor effigy to be the work of the same sculptor who in the 14th century executed the monumental effigy of King Pabo in Llanbabo Church, Anglesey, and that of St. Jestyn in Llaniestyn Church, in the same county. A comparison of the costume with English brasses of that period enables us to say that this monument may be ascribed to a date probably from 1360 to 1380, and this may give us some clue as to who was "Eva".

Mr. Griffith Davies has supplied me with an abstract from an article that appeared in the local newspaper at the time of the discovery of this effigy, which he thinks was from the pen of the late Ven. Archdeacon John Evans, and, after describing the discovery of the monument, it says: "There are *three* ladies mentioned in ancient pedigrees of the name of Eva, who lived in places and at periods not remote from those apparently indicated by this relic."

"No. 1. The first is Eva, daughter and heiress of Gryffydd ap Tudor ap Madoc ap Iarddur, who about A.D. 1299 was appointed by Llewellyn the Great, *Head* Forester of Snowden, and presented with the whole hundred of Llechwedd ucha (now Arllechwedd), who bore, (*gules*) chevron inter 3 stags' heads (caboshed *arg*).<sup>2</sup> Eva, who inherited Cochwillan<sup>3</sup> and other possessions, married Gryffydd ap Heilyn ap Tudur ap Ednyfed Vychan, an eminent General and minister of Prince Llewellyn, and whose death is said to have occurred A.D. 1330. He bore, chevron inter 3 Saxon heads (for Ednyfed Vychan). . . . etc. . . ." (Here follows a long account of the descent, etc., of the original family of Penrhyn, which I omit.)

<sup>1</sup> Mr. Harold Hughes has prepared a very accurate drawing of the rosary, from which the above illustration has been reproduced.

<sup>2</sup> I have added the tinctures from Iarddur's arms.

<sup>3</sup> Near Bangor.

"The chief, if not only element of, doubt is the presence of the clearly-defined letters ANWEL—the remaining portion of a word denoting the surname or abode of Eva's husband. No word with the above termination has as yet been traced among the names of the persons or localities connected with the ancient families referred to.

"No. 2. In Dr. Nicholas' *County Families of Wales*, his notice of the *Anwyls*, of Park Llanfrothen, records amongst their progenitors Howell, great grandson of Owen Gwynedd, who married *Eva*, daughter of Ifan ap Howel of Ystumcegid; their son Meredith, living A.D. 1352, was ancestor of the Wynnes of Gwydir.<sup>1</sup>

"This name of Anwyl was only assumed by this family about A.D. 1602.

"Another lady of the same name was *Eva* Wyn, wife of Meredith ap Thomas of Plas Iolyn, in the parish of Ysphytty Evan, who about 1450 was steward of the Abbey lands of Hiraethog. He was the father of Syr Rhys ap Meredydd, standard-bearer at Bosworth 1485. . . . (Here follows an account of the descendants of the Plas Iolyn family, which I omit.)

"At the dissolution of the monasteries in the 32nd year of Henry VIII, the property was described as Spitty Dolgenwal,<sup>2</sup> in the counties of Denbigh and Carnarvon. Hence one may hazard a hint that ANWEL may be no other than the two last syllables of Dolgenwal.

"Therefore, if this supposition can be entertained, it might be suggested with propriety that the inscription read thus when complete :

AVE : FVIT : VXO[R] : MEREDITH : DE : DOLGANWEL."

<sup>1</sup> It may be the effigy of No. 1 or No. 2, but not of the third lady mentioned.—S. W. W.

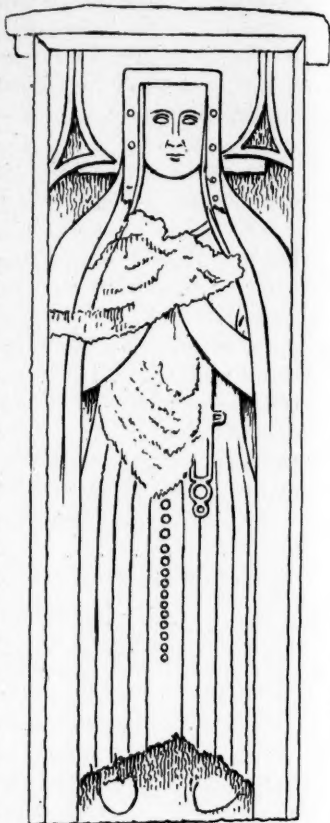
<sup>2</sup> Dolgenwal was the old Welsh name for the Ysphytty Valley.—D. G. D.

No. 9. This is a monument to a lady of about the same period as No. 8, or a little later, and is one of the sepulchral effigies which the late Ven. Archdeacon John Evans caused to be carefully built into the walls of the Grammar School; it is most likely that it originally came out of the church of the Black Friars at Bangor.

The engraving is a reproduction of a sketch made thirty to thirty-five years ago; the action of the weather and the rough treatment of the school-boys has now reduced it to such a state that all details of the costume have perished.

The general character of the costume is similar to that of the "Eva" monument in the Cathedral; the lady wears a close-fitting gown secured by buttons down the entire front to the feet; traces can be seen of the rich girdle, such as we see on the monument of Margaret, widow of Sir Fulke Pennebrygg, in Shottesbrooke Church, Berkshire, who died in 1401 (see *Costume in England*, by late F. W. Fairholt, F.S.A., 3rd edition, p. 160).

She is also wearing a long mantle falling to her feet, and fastened across the bosom by a cord, which was sometimes embroidered with armorial devices, and was worn in the early part of the 15th century. The head-dress appears to be



No. 9.--Sepulchral Slab at the Friars' Grammar School, Bangor.

of similar type to that on the effigy in the Cathedral. It is probable that this monument may date from 1400 to 1420.

No. 10. This effigy has been previously engraved in *Arch. Camb.* (3rd Series, vol. v, p. 202), but the maniple was then omitted. The hands are placed flat upon the breast, and in the original drawing appear to be laid upon a small shield, or it may be the leaden casing of a heart. This monument is on the outside of the south wall of the church of Llanarmon in Yale, Denbighshire.

The late Mr. Morris, of Shrewsbury, considered it to be the tombstone of John Lloyd, Abbot of Valle Crucis, who flourished in the fifteenth century, and of whom mention is made in *Arch. Camb.* (vol. i, pp. 27, 28.) It is more probably the effigy of a priest who was incumbent of Llanarmon Church, and may be of the fourteenth or fifteenth century. The figure is too much defaced by exposure to weather to make out any details of the vestments such as would enable us to fix even an approximate date.

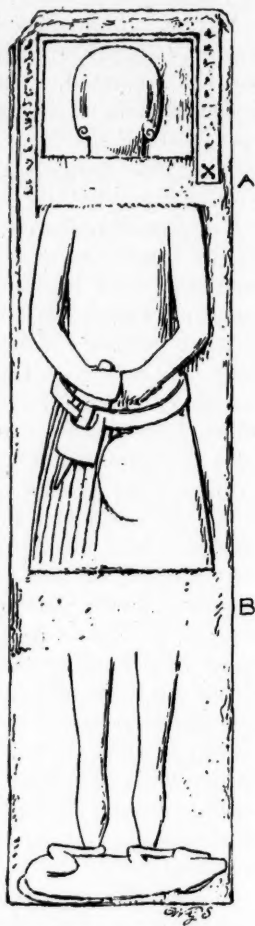
No. 11 is a much damaged and abraded effigy of a civilian, which lies in the chancel of Llanverres Church, near Mold. Part of the neck and shoulders has been cut away for the base of a wooden altar-rail, and a portion of the tunic and legs chiselled away for fixing a pew. Surrounding the head is a label which may have borne an inscription that has entirely disappeared. The figure is bare-headed, wearing the hair long and curling. It is clothed in a short-skirted tunic or cote-hardie, with long hose upon the legs, and sharp-pointed shoes. Round the waist is a girdle, from which is suspended a gypciere or purse, through which the dagger is passed.

One of the figures upon the tomb of Sir Roger de Kerdeston, in Reepham Church, Norfolk, A.D. 1337, is dressed in very similar costume to the Llanverres effigy, and it may also be compared with the monument to William of Hatfield, second son of Edward III, in York Cathedral, A.D. 1337. Both these monuments are illus-

trated in Stothard's *Monumental Effigies*. We may, therefore, assume that this monument belongs to the



No. 10.—Effigy at Llanarmon in Yale.



No. 11.—Effigy at Llanverres.

earlier half of the fourteenth century ; but who it is intended to represent, it is impossible to guess. There

remains not a trace of an inscription. Possibly some of our members who may be acquainted with the history of Llanverres in the fourteenth century may be able to identify this effigy with some one of position and rank connected with the parish at that period.

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Extract from Browne Willis' *Bangor*:—"Caducan presided over this See in 1303, as Le Neve has it; and perhaps here was no Bishop in 1306, as suggested in Goodwin and other Writers, for I find a Commission issu'd out on March 12 (Festo Sancti Gregorii Papæ), 1306, for the consecration of Griffith ap Yerward, or Fitz Gervase, which was to be done at Carlisle<sup>1</sup> (on Account, as I suppose, of King Edward the First being then there) because it could not be conveniently done in the Province of Canterbury. He dy'd<sup>2</sup> in 1309."

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<sup>1</sup> *Registrum Cantuar.*

<sup>2</sup> Le Neve's *Fasti*, p. 25.



## Cambrian Archaeological Association.

### REPORT OF THE CARNARVON MEETING.

*(Continued from p. 68.)*

### EXCURSIONS.

#### TUESDAY, JULY 17<sup>TH</sup>.—EXCURSION No. 1.

**Route.**—The members left Carnarvon Railway Station at 8.30 A.M. for Conway (23 miles N.E.), Caerhŷn (5 miles S. of Conway), and Penrhyn Castle (2 miles N.E. of Bangor).

Total distance, 80 miles.

The members were conveyed by train to Conway.

Carnarvon	...	...	...	dep. 8.30 A.M.
Conway	...	...	...	arr. 9.45 A.M.

thence by carriage to Caerhŷn, and back the same way to Conway.

The members were conveyed by train to Bangor.

Conway	...	...	...	dep. 4.9 P.M.
Bangor	...	...	...	arr. 4.43 P.M.

and thence by carriage to Penrhyn Castle; returning by Llandegai to Bangor, and back to Carnarvon by train.

Bangor	...	...	...	dep. 9.5 P.M.
Carnarvon	...	...	...	arr. 9.30 P.M.

Stops were made on the outward journey to Caerhŷn at Conway Church and Castle, Plas Mawr, Conway, and Gyffin Church ( $\frac{1}{2}$  mile S.W. of Conway).

Stops were made on the return journey at Penrhyn Castle and Llandegai Church ( $1\frac{1}{2}$  miles E. of Bangor).

Luncheon was provided at the Castle Hotel, Conway, at 1.30 P.M.; and the members were invited to afternoon tea at Penrhyn Castle by Lord Penrhyn.

Conway Church.—The first place visited was the parish church, where Mr. Harold Hughes read an interesting paper on the building, illustrated by a ground-plan showing the dates of the various portions. This will be published in the July number of the *Archæologia Cambrensis*. The plan consists of a nave, chancel, and western tower, all in one straight line; a north and south chancel to the nave, separated from it on each side by three bays of pointed arcading; a south transept; vestries at the west end of the north aisle and on the north side of the chancel; and a north and south porch at the west end of the nave. Most of the work is of the Decorated period, and of good character, but there are Early English windows in the chancel and the tower.

It has been hitherto supposed that after the Cistercian Abbey of Aberconway was removed to a new foundation at Maenan, near Llanrwst, by Edward I, the Abbey Church was pulled down, and the present church built on its site, with the old materials, in the fourteenth century. Mr. Harold Hughes maintains, however, that as some of the details of the present church are of the thirteenth century, and obviously *in situ*, these must actually have been portions of the Cistercian Abbey Church.

The objects most worthy of attention in Conway Church are an elaborately carved rood-screen (one of the most perfect now remaining in North Wales), and stalls, a good Perpendicular font, and the sepulchral effigy of a lady under an arched niche in the north wall of the nave. One of the bells, which was probably brought from the Abbey of St. Werburg, at Chester, at the Dissolution, bears the inscription,

Ave . fidelis . aia . Werburga . sanctissima . felix .  
in . choro . virginum ✕  
ora . pro . nobis . dominum .  
iohes . byrchynshaw . abbas . cestre

Near the south door is a commemorative bust to John Gibson, the sculptor, born near Conway in 1790, who died at Rome in 1868.

A curious piece of post-Reformation symbolism occurs on the sepulchral slab of Dorothy Wynn in this chancel (dated 1586), con-

✕  
virginum  
In choro  
felix  
dominum  
pro nobis  
abbas  
cestre  
Werburga  
ora  
iohes  
byrchynshaw

Inscription on Bell of Conway Church. Drawn by Mr. Harold Hughes.

sisting of the common skull and cross-bones combined in a very unusual way with six stalks of wheat, and inscribed MORS FIDELI LVCRVM.

Conway Castle.<sup>1</sup>—After leaving the church, Mr. Stephen Williams, F.S.A., conducted the members over the Castle, which is too well known to be described here. The Irish visitors were as greatly impressed with this splendid memorial of Edward I's genius as a military engineer as they were charmed with the natural beauties of the surroundings. Even the architectural nightmares with which the modern builder has been allowed to desecrate this lovely spot cannot entirely spoil the picturesque effect of a town still encircled by its mediæval walls, and possessing some at least of its ancient features untouched, such as Plas Mawr and the Church.

The Castle was completed in 1284 by Edward I, and, like Chepstow, is placed on the western bank of the river, and was intended as a *tête du pont* to cover the passage of troops across the water. The plan of the Castle is a five-sided polygon, 100 yards east and west, and with a breadth varying from 35 yards to 40 yards. The northern front is straight; the southern follows the irregularities of the rock.

There are eight towers, all cylindrical, about 40 ft. in diameter; but no gatehouse, a very unusual omission in an Edwardian castle.

The area is divided into two wards: the western, 60 yards long, contains the great hall, the chapel, the kitchen, and the water-tank; the eastern, 40 yards long, contains the smaller hall and the state apartments.



Sepulchral Slab of Dorothy Wynn in Conway Church. Drawn by Mr. D. Griffith Davies.

Scale, one-sixteenth actual size.

<sup>1</sup> G. T. Clark's *Mediæval Military Architecture*, vol. i, p. 453.

The main entrance at the west end is a very curious piece of engineering skill. The hall on the south side of the western ward is about 105 ft. long by 30 ft. broad. It is lighted by four small square-headed windows towards the outside, and two windows of two lights, with quatrefoiled heads, and a quatrefoil in the head, towards the court. The chapel is at the east end of the hall, and the great kitchen was built against the north curtain. The inner ward, nearly square on plan, has the state rooms on its south and east sides.

**Plas Mawr, Conway.**<sup>1</sup>—A pleasant hour was spent in wandering through the quaint, old oak-panelled rooms of Plas Mawr. Mr. Arthur Baker, F.R.I.B.A., the author of the well-known monograph on Plas Mawr, was fortunately present to explain the various points of interest in the building.

This fine Elizabethan mansion was built by Robert Wynne, the son of John Wynne ap Meredydd of Gwydir, uncle of Sir John Wynne, Bart. (the historian of his family). He was born A.D. 1520, and after his return from foreign service, under Sir John Hobbie, married Dorothy, daughter of Sir William Griffith of Penrhyn, Knight, Chamberlain of North Wales, and widow of William Williams of Cochwillan. He was Sheriff of Carnarvon in 1591, and died in 1598. The building, according to Mr. Baker's very interesting description, "exhibits a typical example of the transition from feudal customs to the exclusive habits of modern society, in the retention of the common dining-hall, with a more complete isolation of the private apartments than was common in earlier times.

"The house has two entrances, that from the main street being through the porter's lodge, with access to the main building by a flight of stone steps to a door opening into the dining-hall; the other entrance being on the east side, leading directly into the courtyard, with access on the right to the private apartments, and on the left to the kitchen and dining-hall.

"The private apartments consist of a richly decorated parlour on the ground-floor, commonly termed 'Queen Elizabeth's Room.' As we can find no mention in the 'Royal Progresses' of Queen Elizabeth ever having visited Conway, it probably acquired its name from her initials and the royal arms and emblems on the chimney-piece. In the north wing, on the first floor, are two decorated rooms, with a closet between them termed 'a lodging'; and in a centre wing on this floor is a withdrawing-room, approached from the parlour and dining-hall by circular staircases and turrets in each angle of the court.

"The rooms in the south wing are planned similarly to the 'lodging' in the north wing, but decorated. The attics were most probably occupied by domestics. The offices on the ground-floor are

<sup>1</sup> Arthur Baker's *History of Plas Mawr, Conway*; *Arch. Camb.*, Jan. 1895; Harold Hughes in *Journal of Chester Archaeol. Soc.*, vol. v, p. 89.

ill-arranged and scattered; the kitchen, with its large fire-place and oven, being on the east side, and the buttery, with cellars, in the basement on the west side of the hall; and the bakehouse and room for bolting flour adjoining, on the opposite side of the court, in the north block.

"There appear to have been extensive out-buildings on the west side of the court. A considerable variety may be noticed in the designs of the windows and other features, indicating the changes in the fashion during the time the house was in building.

"The date of the commencement of the house is not known, but the following dates, 1576, 1577, 1580, may be seen on the walls, and ancient accounts mention that the sacred letters I.H.S., X.P.S., and date 1585, appear on the south front; but no sign of them appears at the present day.

"The north wing is the oldest part of the house, and may have existed as a distinct residence before Robert Wynne conceived the idea of the house as it now stands."

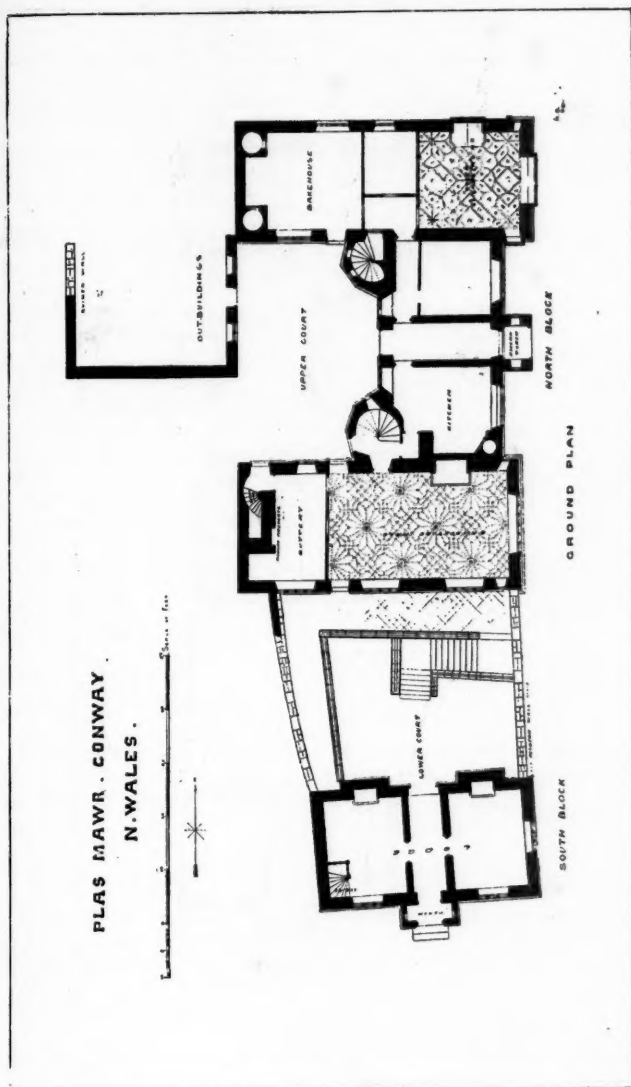
The walls and ceilings in several of the rooms are fine examples of sixteenth century stucco. The most noticeable and perfect are—1st, those of the so-called Queen Elizabeth's Room; 2nd, of the banqueting hall; 3rd, of the withdrawing-room and the two rooms termed "lodging" in the north wing of the first floor. The plaster-ornaments may be divided into two groups,—1st, the royal arms and badges; 2nd, arms borne by Dorothy Griffith, or by family connections and others.

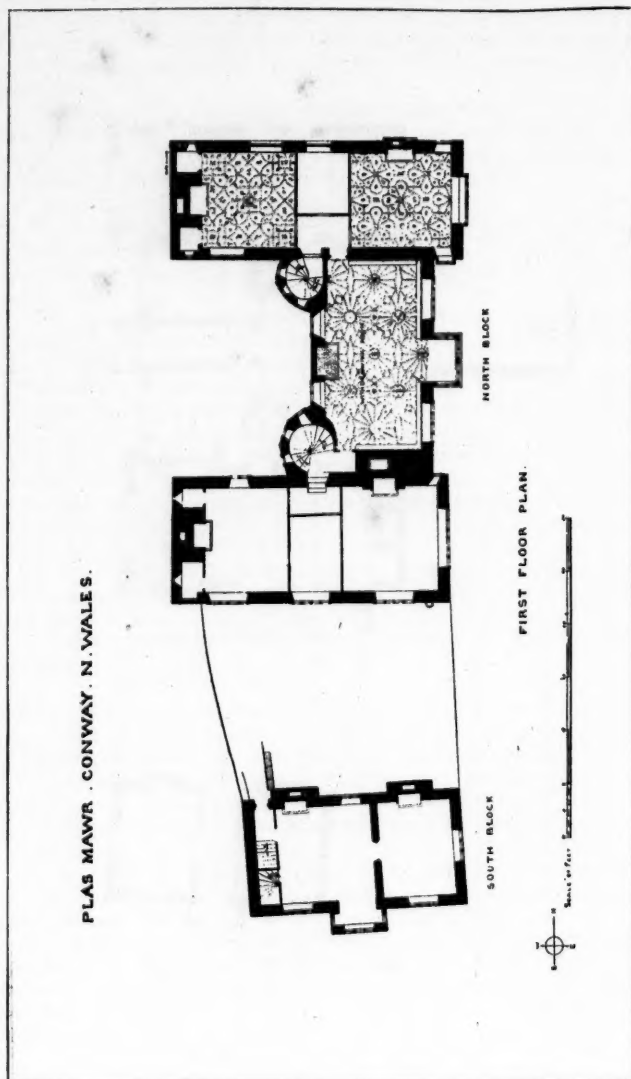
In 1886 the Royal Cambrian Academy, under the presidency of H. Clarence White, Esq., R.W.S., obtained a lease of the house from Lord Mostyn, "and, as representatives of Welsh art, became the natural custodians of this unique specimen of Welsh architecture."

**Town Walls and old Houses, Conway.**—In walking through the town two old houses attracted especial attention,—one at the corner of Castle Street and High Street, with an overhanging upper storey supported by timber brackets; and another in Castle Street, immediately behind the church, called The College, which has a curious oriel window sculptured with the three legs of the Isle of Man, and the eagle carrying off the infant, the badge of the Stanley family.

Mr. G. T. Clark, F.S.A., says that "the Castle and town of Conway form the most complete and best preserved example of mediæval military architecture in Britain. The works are all of one date and design, and apparently by one engineer, at the command of a monarch specially skilled in the art of war." The walls are still in a very perfect condition, and completely surround the town, the plan of which has not inaptly been compared in shape to a Welsh harp.

**Gyffin Church.**—An unpretentious building containing some painted woodwork and one or two sepulchral slabs, described by







Mr. Stephen W. Williams, F.S.A., in the present number of the Journal.

**Caerhŷn.**—Identified as the site of the Roman Military Station of Conovium, lying between Segontium and Varis, according to the 11th Antonine Itinerary. Here several Roman antiquities found in the neighbourhood were exhibited, together with a shield-boss, described by the Rev. Canon Rupert Morris, D.D.,<sup>1</sup> as being Roman British, but which appears to us to be much later, and probably of Eastern origin.

**Penrhyn Castle.**—Here Lord Penrhyn, the President, welcomed the members and read his address, which has already been printed in the January number of the Journal.

Professor Sayce moved a vote of thanks to the President for his address, and Archdeacon Thomas, in seconding the motion, referred to the wonderful prehistoric remains on Treceiri, near Carnarvon. He called attention to the fact that although the owner, Mr. R. H. Wood, of Rugby, had requested General Pitt Rivers to get it scheduled under the Ancient Monuments Act, and had signed all the necessary documents, the Government had declined to defray the expense required for its adequate protection. Archdeacon Thomas mentioned that at a meeting of the Committee of the Cambrian Archæological Association on the previous evening a resolution had been passed that the members for the county in which Treceiri was situated should be communicated with on the subject, and an endeavour made to bring pressure to bear on the Government, so as to ensure the proper protection of one of the most interesting prehistoric remains in Great Britain.

Mr. Thomas Drew, President of the Royal Society of Antiquaries of Ireland, returned thanks to Lord Penrhyn for his hospitable reception of the Irish visitors.

**Llandegai Church.**—Has a densely thick avenue of yew trees in the churchyard, and contains an alabaster altar tomb on which rest the effigies of a knight and lady.

#### WEDNESDAY, JULY 18TH.—EXCURSION No. 2.

**Route.**—The members left the Castle Square, Carnarvon, at 8.30 A.M., by carriage, for Clynnog Fawr (10 miles S.W.), Llanaelhaiarn (14 miles S.W.), and Treceiri (1 mile W. of Llanaelhaiarn), going and returning by the same road.

Total distance, 30 miles.

Stops were made on the outward journey to Treceiri, at Clynnog Fawr Church and Cromlech, St. Beuno's Well at Clynnog

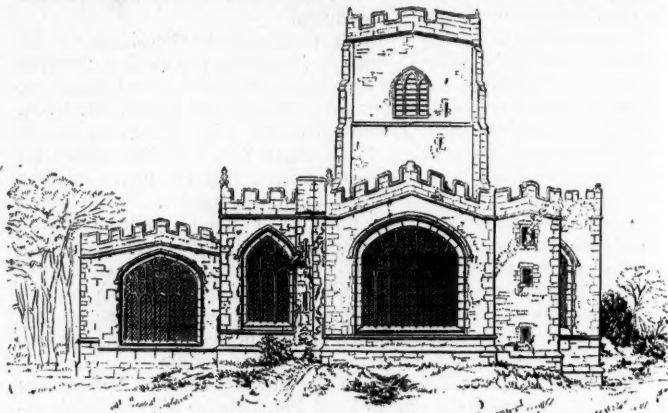
<sup>1</sup> *Journal of Chester Archæol. Soc.*, vol. v, p. 66.

Fawr, Llanaelhaiarn Church and St. Aelhaiarn's Well at Llanaelhaiarn.

A stop was made on the return journey at Dinas Dinlle Camp (6 miles S.W.).

Luncheon was provided for each member to take with him, and dinner was provided at Dinas Dinlle Hotel at 5 P.M.

**Clynnog Fawr Church.**<sup>1</sup>—The collegiate church of Clynnog Fawr is on the west side of the high road, about half-a-mile from the sea-shore, and is well sheltered by trees. The earliest account given of the foundation of a church at Clynnog is in the legend of



East View of Clynnog Fawr Church.

"St. Beuno", published by Bishop Fleetwood in his "Life of St. Winefred", and in translations from the original MS., preserved in the library of Jesus College, Oxford. It is said that when Cadfan, king of North Wales, died, St. Beuno went to visit his son and successor to the throne, Cadwallon, who granted him a place in Arvon, called Gwardog, receiving in exchange a golden sceptre worth sixty cows that had been presented to St. Beuno by Cynan, son of Brochwel.

St. Beuno's title to this land being disputed, Gwyddeint, cousin-german of Cadwallon, gave to God and Beuno, for his soul and for the soul of Cadwallon, the town of Clynnog for ever. Clynnog Fawr is said to have been founded in A.D. 616. St. Beuno was related to Cattwg and Kentigern. His festival is April 21. In the *Taxation* of Pope Nicholas, A.D. 1291, the clerks then resident at

<sup>1</sup> H. Longueville Jones in *Arch. Camb.*, 1st Ser., vol. iii, p. 247.

Clynnog are termed "Portionists", and therefore formed a collegiate body. In the *Extent* of the County of Carnarvon, made in about the twenty-sixth year of Edward III, it is stated that the vill of Clynnog is held freely of St. Beuno, though certain payments are admitted as due from it to the prince.

The architectural features of Clynnog Fawr church were ably described by Mr. Harold Hughes. The ground-plan is cruciform, with



HEERE GLYETH INTERRED Y BODY  
OF WILLIAM GLYNNE THE ELDEST  
SONNE OF WILLIAM GLYNNE OF  
LLEYAR IN THE COVNTIE OF CARNAR-  
VON GENT AND OF IANE HIS WIFE HEE  
DEPARTED THIS LIFE Y 22<sup>TH</sup> OF SEPTEMBER  
ANNO DNI 1633 BEING AGED 2 YEARES

Brass of William Glynne at Clynnog Fawr.

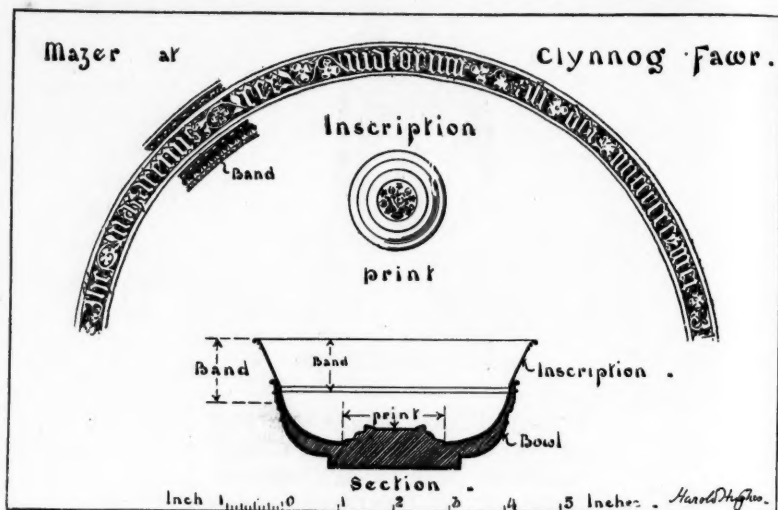
From a Rubbing by Mr. D. Griffith Davies.

a western tower; a porch on the north side of the nave, and a sacristy on the north side of the chancel. There are no aisles. The extreme outside dimensions are about 150 ft. from east to west, and 75 ft. from north to south. St. Beuno's Chapel is a rectangular building, 50 ft. long by 31 ft. wide outside, standing apart from the church on the south side of the tower, with which it is connected by a covered passage. The axis of the chapel is not parallel to the

church, reminding one in this respect of the plan of Cormac's Chapel on the Rock of Cashel, in Ireland. The church, which is the finest in North Wales, is all built in one style (Perpendicular) and St. Beuno's Chapel is also of the same date. The vaulted passage leading from the tower to the chapel deserves a more careful examination than was possible on such a hurried visit. The roof is of stone, and some of the members present were inclined to assign an earlier date to it than to the rest of the building.

In the church are preserved three objects of exceptional interest:

—(1) St. Beuno's Chest, hollowed out of a solid log of oak, and having a lid secured by three locks; (2) a pair of iron dog-tongs,



dated 1815, used for forcibly ejecting unruly canine worshippers from church; and (3) a mazer bowl of wood with a silver mounting inscribed—

*Ehe nazarenus rex judeorum fili dei miserere mei.*

It was formerly a custom in the parish to bring to the church as an offering calves and lambs born on Trinity Sunday (the anniversary of St. Beuno) with a natural mark on the ear, known as "Nôd Beuno", or St. Beuno's mark. The money realised by the sale of these offerings was deposited in St. Beuno's chest, and applied either to the relief of the poor or to the repairing of the church.

A very similar offering chest at Old Upsala, in Sweden, is illustrated in Sverige's *Historia* (vol. ii, p. 465), and copied with-

out acknowledgment in M. Paul du Chaillu's "Land of the Midnight Sun."

In the north transept there is a brass dated 1633.

**St. Beuno's Well, Clynnog Fawr.**—After leaving Clynnog church St. Beuno's Well was inspected. It lies close to the road on the east side, less than a quarter of a mile south-west of the village. The well, which is rectangular, is surrounded by a low wall with a seat or ledge around three sides of the well. There are some square recesses in the wall behind the seats. The well was one of those on the Pilgrims' Road to Bardsey, and the structure is similar to those at Llanaelhaiarn and at Llanberis. It was used as a healing well, the patient after bathing in the water being in some cases placed to lie all night on St. Beuno's tomb in his chapel. It is certainly very remarkable how the memory of a Celtic saint, dead more than a thousand years ago, still clings to a remote locality like Clynnog, and if any proof were wanting of the great reverence in which he was held, we have it in the glorious, though now, alas! much neglected pile of buildings that has been raised over the spot where St. Beuno was buried.

**Cromlech at Clynnog Fawr.**<sup>1</sup>—The existence of a cromlech with its cap-stone covered with cup-markings, a quarter of a mile south-west of the church, shows that even in prehistoric times Clynnog must have been a place of considerable sanctity. It is the only megalithic monument in Wales showing any trace of sculpture.

The cap-stone has upon its upper surface at least seventy cup-markings, which are in two cases connected by grooves. In Brittany, when cup-markings are present on a dolmen, they are usually found on the under side of the cap-stone, not on the top, as at Clynnog Fawr. Those who believe that the Welsh cromlechs were never covered by a mound of earth may think that the existence of cup-markings on a portion of the cromlech that would be concealed from view by the mound lends support to their views.

**Llanaelhaiarn Church and Inscribed Stone.**<sup>2</sup>—Llanaelhaiarn Church, the next object on the programme, was a great contrast to the building we have just been describing. Clynnog Fawr Church has nothing in its architecture to distinguish it from an English ecclesiastical structure of the same period, but Llanaelhaiarn Church is characteristically Welsh, with its picturesque bell-gable and homely aspect. The ubiquitous restorer has done his best to spoil its simplicity of detail, and to bring it up to date according to its lights. An inscribed stone of the early Christian period was the subject of much discussion amongst the learned men present, including Professor Sayce and Professor John Rhys. Notwithstand-

<sup>1</sup> Rev. E. L. Barnwell in *Arch. Camb.*, 3rd Ser., vol. xiii, p. 152.

<sup>2</sup> Prof. I. O. Westwood in *Arch. Camb.*, 3rd Ser., vol. xiii, p. 342.

ing the usual attempts to add a letter here and take away another there, until the stone was made to yield a result which should accord with the readers' pet theories, it was pretty generally agreed that the legend was as follows:—

ALIORTVS' ELMETIACO HIC IACET.

Professor Rhys explained that this meant that the stone was the sepulchral monument of Aliortus, a native of Elmet, which latter place-name he compared with the ancient district of Elmete, in Yorkshire, and Cynwil Elvet, in Carmarthenshire. The stone was found about 1865 whilst digging a grave in a piece of ground adjoining the churchyard called *Gardd-y-Sant*, or the Saints' Garden, and is now fixed in a horizontal position against the west wall of the north transept of the church inside.

**Ffynon Aelhaiarn.**—A short distance from the village, on the Nevin Road, is the holy well known as "Ffynon Aelhaiarn", one of that string of holy wells that are to be found on the Pilgrims' Road from St. Winifred's Well (Holywell) to Bardsey.

**Treceiri.**<sup>1</sup>—The great event of the day was the ascent of Treceiri from Llanaelhaiarn, which had on this occasion to be made under somewhat unfavourable circumstances, owing to the thick mist hanging about the tops of the mountains. Treceiri is situated a mile due west of the village of Llanaelhaiarn, but the cliffs are too steep to allow of its being approached from this side. The summit was reached, therefore, by proceeding on foot a mile in a south-westerly direction along the road to Nevin and then striking off to the north-west up an ancient pathway over the mountain, so as to enter the fortress at the south-west end. On a clear day the views over the promontory of Lleyn, with the sea beyond, must be extremely fine, but only an occasional glimpse of the surrounding country could be obtained when a gust of wind cleared away the mist for a brief interval. The effect produced by the long procession of archæologists winding up the mountain side, at one moment disappearing from sight in the mist, and at another making exaggerated silhouettes against the sky-line, was weird in the extreme. We have already mentioned that Treceiri, or the Town of the Fortresses, is situated on the top of one of the three conical peaks of Yr Eifl. Seen from any point to the northward the three peaks appear to be in one straight line east and west. As a matter of fact, they are at three corners of a triangle. The central and highest peak is 1,849 feet above the level of the sea; Treceiri, the next highest, is 1,591 feet above the sea, and lies due east of it between it and Llanaelhaiarn; and the third and lowest peak (1,458 feet above the sea) is situated to the north-west, within half-a-mile of the sea.

<sup>1</sup> Rev. E. L. Barnwell in *Arch. Camb.*, 4th Ser., vol. ii, p. 75; Dr. D. Christison F.S.A.Scot., in *Proc. Soc. Ant. Scot.*, vol. xxvii, p. 100.

The prehistoric fortress of Treceiri occupies the whole of the top of the mountain on which it stands. The ground plan is an irregular oval with its longer axis pointing north-east, and measuring roughly, according to the 6-inch ordnance map, 990 feet long by 370 feet wide.

The inner wall of Treceiri is regularly built of dry rubble, with a straight and almost perpendicular outer face. On the north-western side, where the wall is highest, there is a *chemin de ronde*, or *banquet*, for sentinels to keep guard upon, with the protection of the parapet. Near the sally-port the *banquet* is double. Where the wall is most perfect it measures 15 feet in height and 16 feet in width. The outer defences consist of low walls of rubble heaped up, not built. The whole of the interior of the fortress is filled with innumerable houses, both round, oval, and nearly square, arranged in groups. The walls are built of dry rubble, and are in some of the better preserved specimens as much as 4 feet high.

It would hardly be thought that in a civilised community it was possible that such a splendid specimen of a prehistoric city would be allowed to perish miserably, partly by neglect and partly by wanton injury. Yet stone by stone Treceiri is being gradually destroyed. It is an object-lesson were required to show the utter inefficiency of the present Ancient Monuments Act we have it here. The proprietor, Mr. R. H. Wood, F.G.S., of Rugby, applied to the Inspector of Ancient Monuments in order to have Treceiri scheduled under the Act, but he was politely informed that the Government (one of the richest in the world, *soit dit en passant*) could not afford to incur the expense involved. Tourists and others now amuse themselves by tearing down portions of the ramparts in order to erect small cairns of stones which utterly disfigure the sky-line as seen from below. If the monument were scheduled it would be possible to reward these Goths and Vandals suitably with the two months' hard labour they most richly deserve.

The highest point, at the north-east end, is occupied by an artificial cairn of stones, probably used as a look-out post, and the ground within the walls slopes down considerably towards the south-west. Along the whole of the south-eastern side of the fortress the steepness of the cliffs forms an admirable natural defence. The wall is lower on this side, and there are no entrances or out-works of any kind. In one place there is a gap in the rampart, filled by a rock which rises above the top. Along the north-western side the slope of ground is much less, necessitating additional out-works. The wall is higher and in better preservation on this side, and has three entrances—(1) a sally-port with a lintel, near the north-eastern and higher end of the fort; (2) an ordinary entrance between the sally-port and the south-western, or tower, end of the fort; and (3) a similar entrance, though smaller, at the south-western entrance of the fort. It was through the latter that the visitors entered. The entrances are in all cases defended by additional outworks. The Rev. E. L. Barnwell, who has described



Treceiri in the *Archæologia Cambrensis* (4th Series, vol. ii, p. 71), thinks that some of the masses of stones strewn over the hill-side were placed there purposely to act as a sort of *chevaux-de-frise*, to lessen the rapidity of the first onslaught of the besieging force. *Chevaux-de-frise* of this kind undoubtedly exist at Pen-Caer-Helen, near Conway, and in some of the great stone forts in the Aran Islands, off the west coast of Ireland, but it is rather doubtful if the sheets of loose stones at Treceiri are artificial.

**Dinas Dinlle.**<sup>1</sup>—An early British fortress on Tanddinas Farm, in the parish of Llandwrog. The internal dimensions are about 438 feet by 360 feet. On the western side the sea has made a considerable breach, otherwise it is in a fair state of preservation. The mound in the centre of the enclosure noticeable here, as in the other *dinasoedd*, was probably a "speculum" for the Commander-in-chief, or for a beacon-light: it was the precursor of the later keep. Within the enclosure are traces of habitations. This fort became, during the Roman occupation, an important station for the security of landing men and provisions for Segontium. Many Roman coins have been discovered here, viz., those of the Emperors Gallienus, Tetricus Senior, Tetricus Cæsar, Carausius, and Allectus. The road from this station to Segontium passed over a flat marsh, broken only in one part by a river, the ford over which is to this day known as Rhyd y Pedestri (probably the same with "Rhyd yr Equestri", mentioned in Rowlands' *Mona Antiqua*).

In 1810 an intaglio ring was found here, engraved with a representation of the Goddess of Victory.

#### THURSDAY, JULY 19TH.—EXCURSION No. 3.

**Route.**—The members left Carnarvon Railway Station at 8.30 A.M. for Beaumaris (12 miles N.E.), and Penmon (4 miles N.E. of Beaumaris), going *via* Bangor (9 miles N.E.), and returning *via* Plas Newydd (5 miles N.E.) and Port Dinorwic (4½ miles N.E.).

Total distance, 39 miles.

The members were conveyed by train to Bangor.

Carnarvon	...	...	...	dep. 8.30 A.M.
Bangor	...	...	...	arr. 8.59 A.M.

thence by carriage to Garth Point (1½ miles N.E. of Bangor Railway Station), by steamboat across the ferry to Beaumaris (2½ miles N.E. of Garth Point), and by carriage to Penmon (4 miles N.E. of Beaumaris).

<sup>1</sup> *Arch. Camb.*, 1st Ser., vol. i, p. 171; 4th Ser., vol. iii, p. 268; Pennant's *Tour in Wales*, vol. ii, pp. 212-13.

The members proceeded on foot to Trwyn-du ( $\frac{3}{4}$  mile N.E. of Penmon), and were conveyed by boats to Ynys-Seiriol ( $\frac{1}{2}$  mile N.E. of Trwyn-du), returning to Penmon and Beaumaris the same way.

The members were conveyed by carriage to Plas Newydd ( $7\frac{1}{2}$  miles S.W. of Beaumaris), thence to Plas Gwyn ( $\frac{1}{2}$  mile W. of Plas Newydd) and the ferry ( $1\frac{1}{2}$  miles S. of Plas Gwyn).

The members were conveyed by the ferry-boat across the Menai Straits ( $\frac{1}{2}$  mile S.E.) to Port Dinorwic, and thence by train back to Carnarvon.

Port Dinorwic	...	...	dep. 7.54 P.M.
Carnarvon	...	...	arr. 8.7 P.M.

On the outward journey to Ynys-Seiriol no stops were made.

On the return journey stops were made at Penmon Priory and Cross, Beaumaris Church and Castle, Plas Newydd Cromlech and Chambered Tumulus, and Plas Gwyn.

Luncheon was provided at the Bulkeley Arms Hotel at 1.30 P.M.; and afternoon tea at Plas Gwyn by the kind invitation of Major Hugh Williams.

**Ynys Seiriol.**<sup>1</sup>—All that now remains of the ecclesiastical buildings on Puffin Island (also called Ynys Seiriol and Priestholm) is a solitary tower, almost the counterpart of the one at Penmon, surrounded by foundations which would require to be excavated if it were desired to make out the ground-plan properly. The late Mr. M. H. Bloxam has claimed an absurdly early date for this tower, in the seventh century; but its similarity to the towers at Penmon, in Anglesey, and Bishopstone, in Sussex, points to the eleventh or twelfth centuries as the more probable period of its erection. Both the towers at Ynys Seiriol and at Penmon have pyramidal stone roofs, and double round-headed windows in the upper storey, with a central baluster or shaft.

Giraldus Cambrensis mentions a curious legend to the effect that whenever the monks began to quarrel, the island was invariably overrun with mice, which only disappeared when peace was restored to the community. The gamekeeper informed some of our party that after a recent wreck on the shores of the island, it became suddenly infested by rats. These obnoxious vermin have, however, now been successfully exterminated by means of poison.

The three names of the island sufficiently epitomise its past history. The wild haunt of the seagull is chosen, in the early days of Christianity, by a Celtic saint as the most suitable place of retirement from the world to be found in the district; a few centuries later the piratical inroads of the Vikings make the situation untenable, and it is probably deserted; lastly, the pagan Norseman is converted, and the monks again return; this time to build a church,

<sup>1</sup> *Arch. Camb.*, 1st Ser., vol. iv, p. 129.

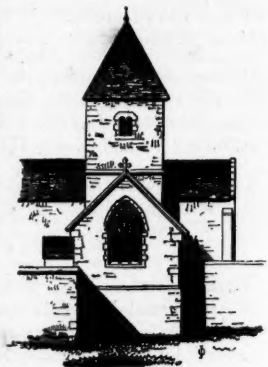
the size of which indicates that the danger from the sea-rovers was gone by for ever.

**Penmon Church.**<sup>1</sup>—The architectural features of Penmon Church were described by Mr. Arthur Baker, F.R.I.B.A.

This interesting church, one of the earliest mediæval monuments Anglesey possesses, is dedicated to the Blessed Virgin. The plan is cruciform, consisting of a nave, chancel, north and south transepts, and a central tower. The nave and south transept are of an earlier period than the remainder of the church. The north transept is modern, having been entirely rebuilt, on the old foundations, in 1855. The chancel, which is quite out of proportion to the rest of the building, may be said to be equally as modern as the north transept, having, during the restoration in 1855, been almost entirely rebuilt; most of the old walls, owing to their defective state, having been taken down as low as the window-sills. The levels of the floors follow those of the ground, falling from west to east.

The former chancel is said to have been fifteenth-century work, and was very probably enlarged during monastic times. The internal measurements of the nave are 35 ft. 6 in. by 15 ft. 6 in. In the western gable is a small round-headed loop, with a very wide internal splay, and similar openings occur in the north and the south walls. At the western end of the south wall of the nave is a very interesting doorway: the carved tympanum<sup>2</sup> is worthy of close study. Mr. J. H. Parker considered it late Norman work, and assigned it to the early portion of the thirteenth century, when the monastery was re-endowed, and the building probably improved and enlarged. The northern doorway was a later insertion. The rest of the nave, south transept, and central tower are probably coeval with the church on Priestholm Island.

The western gable has been sharpened in its pitch by the addition of several courses of stone, as may be seen from the outside of the building. The nave communicates with the space under the tower by a semi-circular arch, consisting on its western side of two orders, with a deep label-moulding of slight projection. The inner order is moulded, and the outer ornamented with the chevron, and has a rude ornament of another design worked around its edge. The label has the square billet running along its lower edge, and is



Penmon Church.

<sup>1</sup> Rev. H. Longueville Jones in *Arch. Camb.*, 1st Ser., vol. iv, p. 128.

<sup>2</sup> J. E. Allen's *Early Christian Symbolism*, p. 386.

otherwise ornamented with two rows of square indentations; on the eastern side it consists of one rectangular order. The shafts of this arch on its western side are plain, with rudely sculptured capitals, one of which resembles the shafts of the south doorway in the nave. The southern tower arch is likewise of one order, but is ornamented on its northern face, which consists of two rims, the outer rim forming a deep label of slight projection, similar in character to that of the western tower arch, but here the billets and ornaments have rounded edges; the lower rim contains the chevron.

The tower has three stages, including the rough stone pyramidal roof or spire of no great height. The belfry stage retains its ancient windows in the northern and eastern walls, consisting of two small round-headed lights, divided by a short shaft or baluster, with a cap and base.



Penmon Church, from the South.

The interior of the south transept has a Norman arcade, with the chevron worked on its voussoirs, against its west and south walls. The eastern wall and part of the southern wall have been rebuilt. The transept appears to have been at some period shortened.

The chancel, as before stated, was almost entirely rebuilt in 1855. During the course of this restoration, in clearing away the old altar floor under the east window, a very rudely splayed window opening, narrowing very much towards the outer face, was found, but without any traces of it on the external wall. The sill was about the level of the floor on which the communion-table stood, and was loosely built up and plastered over. Underneath this window an old stone altar, with a clear way of about 18 in. between it and the east wall, was uncovered. It was built of rubble work, and plastered over, and had been much mutilated, someone having been buried ages ago right across it. Near it, a very curious, enamelled

copperplate was found at the same time, the description of which in the *Arch. Camb.* (3rd Ser., vol. i, p. 42), by Mr. Albert Way, is here given:—"This relic is a copperplate of the enamelled work of Limoges (*opus Lemovicense*) of the thirteenth century, of a process of art called *Champ levé*, because the field was cleared out and cavities formed to receive the enamel which was fused into them. The subject is a demi-nude figure of our Lord, having a red cruciform nimbus around his head, the right hand raised in the gesture of the benediction of the Latin Church. In the left hand is a book typifying the Gospel: the colours have been very brilliant. This plate was attached either to the binding of a *Textus* book or book of the Gospels, or fixed by nails to a shrine, or it may have been attached to a processional cross of wood, often found encrusted with such ornamental plates of evangelistic symbols and such subjects. Enamels of this kind have been brought into England in abundance of late years, but *not* many have been found which were in use before the Reformation."

Taking all the conventual buildings as a group, they may be divided as follows: The Priory church (already described), then to the south of the south transept a building commonly known as the Prior's lodging (the present structure is of post-Reformation date). The building that is generally known as the Refectory runs parallel to the church on the south side of the chancel, and consists of three stories. The basement has narrow square-headed windows, and its outer walls batter boldly. The ground is level with the basement on its southern side, and with the ground-floor on its northern side. The ground-floor has square-headed windows at the sides and pointed windows at the ends. The lintel of one of the south windows is formed of a shaft of an early cross, very similar in its ornamentation to that in the Deer Park. The doors are at each end of the north wall, and open towards the church. The upper story has small square-headed windows in the side walls, and a narrow lofty-pointed lancet of three orders in the end wall. The roof was of a steep pitch. This building was probably erected in the fourteenth century. The building at its east end is of later date, probably sixteenth-century work. The walls of the ground-floor story retain some coloured wall decorations. These structures form the three sides of a small courtyard, approached by a flight of steps on the eastern side.


The building before referred to as the Prior's lodging, together with the so-called Refectory, and the later addition at its east end, appear to have been inhabited in post-Reformation days.

On the north-east of the church is the fish-pond, while a little further to the north is the holy well and baptistry. Near this well may be seen what appears to be the remains of an anchorite's cell. On the southern side stood the orchard, and a little to the east stands the Columbarium or Pigeon House, with its domical roof; the date of this is uncertain, but possibly of the time of Henry VII. A portion of the adjacent farm buildings, now fos-

tooned with a luxuriant growth of ivy, probably formed a part of the monastic surroundings.

The font, no doubt, was the base of an early cross, similar to the one in the adjoining Deer Park. It was found by a former rector of this parish in a stonemason's yard at Beaumaris. From the ornamentation on its panels it may be assigned to the eleventh or twelfth century.

The Norman stoup in the south transept is interesting.

**Crosses at Penmon.**<sup>1</sup>—When the members had assembled round the cross in the field above the church Mr. Romilly Allen delivered an address on the subject. He said that the art of the sculpture on the cross showed it to belong to the pre-Norman period, the character of the ornament being similar to that of the Hiberno-Saxon illuminated MSS. dating from the seventh to the eleventh centuries. In point of size and beauty the Penmon Cross could not compare with the magnificent specimens at Clonmacnoise, Monasterboice and Kells, that were so familiar to the Irish antiquaries present. Nevertheless it possessed features of very considerable interest as throwing light on the development of so-called Celtic ornament. On one face was a typically Scandinavian pattern, resembling a chain of rings, which is found almost exclusively on fonts in Sweden, the rune-inscribed crosses of the Isle of Man and crosses on the neighbouring coast of Cumberland. On another face was a panel containing a figure of a saint with the nimbus round the head, with a beast-headed figure on each side. A similar representation occurred on the cross at Moone Abbey and elsewhere in Ireland, and it has been suggested by the late Professor I. O. Westwood that the subject represented was Christ seized by the Jews. On a third face was a square key pattern composed of T's, placed thus , which was also to be seen on the Maen Achwynfan in Flintshire, Llangaffo in Anglesey, and on several stones in Cheshire. There was thus direct evidence of a mixture of Scandinavian, Irish, and Saxon art, which latter was more akin to Carolingian than to Irish art. Mr. Allen expressed his agreement with Professor A. H. Haddon in believing that mixture of race was an important factor in stimulating the intellectual faculties and producing an efflorescence of ornament in art. He did not think that the early Christian or pre-Norman art of England, Wales, and Scotland was imported *en bloc* from Ireland. It seemed to him far more probable that this particular phase of decoration, of which the characteristic features are interlaced work, key-patterns and spirals, combined with zoomorphic designs in a peculiar manner, existed in varying degrees of perfection throughout Great Britain, and in some parts of Europe, from the seventh to the eleventh centuries, and that it was developed differently in different localities, a good deal depending on the relative strength

<sup>1</sup> *Arch. Camb.*, 1st. Ser., vol. iv, p. 44.



of the Scandinavian, Celtic, or Saxon influence existing at a particular time or place.

Mr. Allen referred briefly to two other monuments of the pre-Norman period at Penmon, namely, the cross-base utilised as a font in the church, and the shaft built in the wall of the Refectory as the lintel of a window. It was suggested that this shaft possibly was the one belonging to the base mentioned, and the desirability of having it removed from its present position and placed within the church. In conclusion, the lecturer referred to the damage the cross in the field near the church had sustained by being used as a target for rifle-shooting by stray Volunteers, who had a range in the neighbourhood.

Mr. Thomas Drew, F.R.I.B.A., President of the Royal Society of Antiquaries of Ireland, spoke in reply, and dissented from Mr. Allen's theories as to the existence of Scandinavian influence in pre-Norman art.

**Beaumaris Church.**<sup>1</sup>—Beaumaris Church possesses but little interest architecturally. A sixteenth-century brass to Richard Bulkeley and his wife Elizabeth, and two fifteenth-century alabaster effigies of a knight in armour and a lady, are the only objects worthy of notice.

**Beaumaris Castle.**<sup>2</sup>—Beaumaris Castle is one of the least picturesque Edwardian fortresses in North Wales, but it contains a beautiful chapel. This Castle was the last of the three great fortresses that Edward I built to hold in awe his new and unwilling subjects on both sides of the Menai Straits. It was commenced in 1295, and took several years to complete. The following appears amongst the Royal Grants and Public Records relating to Wales (*Arch. Camb.*, 3rd Ser. vol. ix, p. 192):—

"1292 (23rd Edward). According to the *Chronicon Salisb.* Edward arrived in Anglesey on the 6th December to suppress the insurrection of one Maddoc,<sup>3</sup> when he rebuilt the town and castle of Beaumaris, cut down the forests, and fortified the castles of the sea coast."

Beaumaris Castle, as Mr. G. T. Clark observes, has a concentric plan composed of two wards, of which the inner is a quadrangle of about fifty yards square, contained within four curtains of very unusual height and still more unusual thickness. At the four angles, and in the centres of the east and west sides, are drum towers, six in all; in the north and south sides are the gate-houses. The angle towers are about 48 feet in diameter, with walls 12 feet thick, and the passage by which each is entered at its gorge passes through 22 feet of solid masonry. Three are spanned by a single

<sup>1</sup> *Arch. Camb.*, 3rd Ser., vol. i, p. 157; 3rd Ser., vol. ii, p. 312; and 4th Ser., vol. iv, p. 327.

<sup>2</sup> G. T. Clark's *Medieval Military Architecture*, vol. i, p. 213; *Arch. Camb.*, 3rd Ser., vol. vi, p. 357; Pennant's *Tour in Wales*, vol. iii, p. 257.

<sup>3</sup> Madoc ap Llewelyn.



stone rib to carry the floor beam. Each has a well-stair, and communicates with the ramparts and the galleries in the curtains. The middle tower on the east side is a chapel, an oblong chamber, with vaulted roof and floor and polygonal apse. The chapel is



Brass in Beaumaris Church.

divided into seven bays, the five outer ones being pierced by a lancet window opening on the face of the tower. The lower stage, including the west end, is panelled with trefoiled heads, having the appearance of Perpendicular work. The entrance is from the court,

by steps to a double doorway, trefoiled, and on either side are chambers, one probably a vestry, and the other, that on the north (the Governor's seat?), provided with a hagnioscope. There is an opening above the west end, probably for the escape of incense-smoke. The north gate-house is of the usual Edwardian plan, oblong, projecting into the court, with drum towers at the inner angles, and half-round towers to the field flanking the gateway. Three portcullis grooves traverse the entrance passage, on each of which is a porter's lodge and prison. The first floor contains the great hall, 73 feet by 23 feet 6 inches. It has five windows, with flat-headed arches of two lights and transoms, looking out upon the court, and furnished with window seats. They are peculiar, and look later than their assigned date. Two fireplaces remain, one in the north centre, and one, smaller, at the east end. The only entrances are by narrow well-stairs contained within the towers. The hall also communicated with two chambers above the lodges, and these again with a portcullis chamber in the centre. There is a second storey.

It is clear, from the inconvenient entrances to the hall, that the castle was only intended to accommodate the military governor of the place. The southern gate-house resembles the northern in general arrangement, but is of smaller dimensions. The inner part was pulled down, for the sake of the material, about a century ago. The curtain walls of this ward are exceedingly curious, being perforated throughout by galleries, communicating by numerous chambers, all in the thickness of the wall; and below is a series of very extensive and well-constructed sewers, which probably had an exit into the adjacent sea.

The outer ward is an octagon in plan, inclosed by drum towers connected by curtains. One tower caps each angle, and there is one between each pair, thirteen in all, the places of three being occupied by gate-houses and spur-work. This ward is very narrow. The walls are low, of moderate thickness, and looped. The requisite breadth for the rampart is given by an internal projection upon corbels. Parts of this ward are marshy, and seem to have been fish-stews. The gate-houses of this ward stand obliquely to those of the inner ward, so as to check a direct rush, and a sort of outwork has been added to the south gateway with the same view. The outer northern gate-house has never been completed. It is said that there was an outwork 300 yards in advance of this gate.

The south gate is flanked by a long caponière or spur-work, which runs out from the curtain towards the sea, and contains a fine gallery, with loops either way, and a broad rampart walk above. In a drum tower upon this work is seen a large ring, supposed to have been that to which ships were made fast. The spur has been perforated in modern times by an archway for a public promenade.

The inner ward contained ranges of buildings, no doubt mainly

of timber, placed against the walls. Some of these may have been kitchens, judging from the large fireplaces seen in the walls. The marks of the drawbridges, and the arrangement for placing bars across the entrances, deserve careful examination.<sup>1</sup>

**Plas Newydd Cromlech.**<sup>1</sup>—The Plas Newydd cromlech and chambered tumulus are well known as being, perhaps, the most remarkable megalithic monuments now existing in the Principality.

**Bryn Celli Cromlech.**—Mr. Herbert J. Allen communicates the following account:—"Being the only member of the Cambrian Archæological Association who went with Major Ap Hugh Williams to inspect the cromlech at Bryn Celli, within half-a-mile of his house, Plâs Gwyn, on 19th July last, I venture to send this small note on the subject. The cromlech or stone chamber is most interesting, as the slab forming the roof is covered with small stones and earth. There is a passage leading up to it also topped with rubble and earth, and there are three large stones 'on the outer circumference of the rise', nearly equi-distant from the centre, which presumably formed part of the circle of stones, or were part of the tumulus, or *carnedd* as the cromlech is called by Rowlands in his *Mona Antiqua*, and by Pennant in his *Tour*, but the diameter of the chamber is incorrectly given as 3 feet in the latter account, it being really about  $7\frac{1}{2}$  feet. These accounts are quoted by a writer in the second volume of the *Archæologia Cambrensis*, pp. 3-6, who visited the locality in 1846. There is a low stone fence surrounding the chamber and passage, which is mentioned in the article referred to as being about to be erected. This has preserved the remains so well that the description of 48 years ago is, as far as I could judge, fairly correct at the present time, and, as the volume in question is difficult to obtain, I quote the description there given:—"All traces of the *carnedd* have disappeared except the earth and stones that still lie on the cromlech, where a tree had taken root, but is now withered and dead; and also, on the top of the passage leading to the chamber. The ground, however, rises all around, making the base of a tumulus that now would measure not more than 65 or 70 feet across, and the occurrence of a large stone on the outer circumference of this rise, would lead to the conjecture that originally it was surrounded by a circle of such blocks. The passage which led from the outside to the chamber within runs from east to west, and now measures not more than 18 feet in length, by about 3 feet in height, and 2 feet 6 inches in breadth: it is composed of six large stones in the northern, and five on the southern side; but on the latter several stones are built in, exactly as is now done in the common stone fences of the country. The sides of the chamber

<sup>1</sup> Hon. W. O. Stanley in *Arch. Camb.*, 4th Ser., vol. i, p. 51; Rev. E. L. Barnwell, *Ibid.*, 4th Ser., vol. xi, p. 81.

or cromlech, which is correctly described as "irregularly hexagonal", are composed of single stones of the width of 5 feet 4 inches, 4 feet, 6 feet, 4 feet and 6 feet respectively, allowing a space of only 20 inches for the entrance, which, with a stone 21 inches wide, makes up the 6 feet side. The upper stone forming part of the roof is 11 feet long by 6 feet 6 inches wide, and 15 inches thick. There is a second stone, placed in rather a slanting position on the northern side, which also makes part of the roof and is of rather smaller dimensions than the former. This has now fallen off and lies upon another by the side of the rest. The central pillar, spoken of by Pennant, lies prostrate in the middle of the chamber. The soil has accumulated within, and no traces of the "stone brush" are now observable. The upper stone, like many other smaller ones which formed part of the carnedd, is of grit; all the others are of chloritic schist, both sorts of stone being found within no great distance from the spot."

On our return we passed the interesting Elizabethan house called Plas Côch, also described in the second volume of the *Arch. Camb.*, p. 166, and noticed that the inscription round the top of the porch, showing that it was built "In the Yere of Lord God 1569", is clearly decipherable.

We were also shown at one of the lodges to Plas Newydd a pair of wooden dog-tongs, on which the date "1778" was cut.

(To be continued.)

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#### ANNUAL MEETING FOR 1895 IN CORNWALL.

By invitation of the Royal Institution of Cornwall, the Annual Meeting of the Association will be held at Launceston in August. LORD HALSBURY has accepted the office of President.

## Reviews and Notices of Books.

INDEX TO "THE HISTORICAL TOUR THROUGH PEMBROKESHIRE", by  
RICHARD FENTON, F.A.S. Compiled by HENRY OWEN, F.S.A.,  
Editor of *Owen's Pembrokeshire*. London: Chas. J. Clark,  
4, Lincoln's Inn Fields, W.C. 1894.

MR. HENRY OWEN'S inkstand is a fount from which many useful works spring. In 1889 he gave us a lecture on Gerald the Welshman, as he termed our old friend Giraldus Cambrensis; in 1892 a very carefully edited edition of George Owen's *History of Pembrokeshire*; and now an Index to Fenton's *Tour* arrives as a Christmas-box. In these three works, no doubt, Mr. Owen's fellow-countrymen in Little England beyond Wales are chiefly beneficiaries; but they are appreciated by all Welshmen, and by many others whose misfortune it is to dwell beyond the March.

It has been rather the fashion of late to look on Richard Fenton as an iconoclastic *gourmet*, who went through the land breaking up barrows and cracking cromlechs, and then celebrating his achievements by "spreading a cold collation on the *tapis vert*,—a regalement from which [he] found it difficult to tear [himself]."

No doubt Fenton knew how to enjoy life (small blame to him!), and did forestall his successors in the opening of certain barrows which, peradventure, might have been turned to better account in these later days; but, on the other hand, he got together a vast amount of valuable information which must inevitably have been lost had not his industry embalmed the same in the *Historical Tour*. Embalmed, for though the facts are duly recorded in his work, until Mr. Owen's Index appeared they were not available to students lacking time and perseverance to wade through a fat quarto volume, owing to the miserable apology for an index which is attached to the work. Mr. Owen has now remedied this deficiency. He tells us that he compiled the new Index for his own use, presumably to assist in the annotation of George Owen's *History*. Mr. Owen's work is carefully compiled, free from worrying, misprinted figures, set up in an excellently strong type, and printed on good paper.

It is, of course, the bounden duty of a reviewer to find fault. Mr. Henry Owen seems to share, with the pussycats, a preference for places over people. For instance, such names as Adams, Bowen, Butler, Elliot, Lort, Owen (of Orielson), Philipps, etc., are absent. We find those more important (familiar, indeed,) under the names of their seats; but a few of the smaller fry are missing. This is not a very important matter, and must be remedied by the owner of the Index should he find it necessary. We congratulate Mr. Owen on his performance.

EDWARD LAWS,

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

*Treasurer's Account of Receipts and Payments for the Year ending December 31st, 1894.*

## RECEIPTS.

1894.	£	s.	d.
Balance from last account	8	9	10
Amount of subscriptions received from English and foreign subscribers, as per list	59	17	0
Ditto in respect of North Wales, as per list	85	1	0
Ditto in respect of South Wales, as per list	147	0	0
Ditto in respect of the Marches, as per list	23	2	0
Dividend on Consols	1	7	11
Pickering and Co. for books sold	28	2	9
Charles J. Clark for books sold	1	5	6
Dividend on Consols	1	7	11
Charles J. Clark for books sold	12	10	8
Dividend on Consols	1	7	10
Ditto	1	7	10

£371 0 3

## PAYMENTS.

1894.	£	s.	d.
Jan. 2. J. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
" 4. Rev. R. Trevor Owen, Salary as Secretary, and disbursements, for one quarter	6	11	7
" 10. Arthur J. Jones for photos of Carnarthenshire Chapels	0	6	0
Feb. 7. A. E. Smith for illustrations	15	0	0
Mar. 13. J. L. Griffith, Esq., for postages and stationery	0	5	6
" 19. E. J. Williams for account books and stationery	0	7	6
" 28. Rev. C. Chidlow, expenses as General Secretary	1	5	6
" " National Provincial Bank for cheque-book	0	2	0
April 7. A. E. Smith for illustrations	15	0	0
" 19. J. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
May 28. C. J. Clark for printing	82	4	5
June 29. J. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
July 10. A. E. Smith for illustrations	15	0	0
Sept. 29. J. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
Oct. 4. W. G. Smith for attendance at Carnarvon Meeting	5	0	0
" " A. E. Smith for illustrations	15	0	0
Dec. 31. Bank commission, less interest	1	2	4
1895. J. Romilly Allen, Esq., salary as Editor, and disbursements, for one quarter	10	10	0
Jan. 3. A. E. Smith for illustrations	15	0	0
" 25. Rev. R. T. Owen, salary and disbursements	17	1	8
" 30. The Bedford Press for printing	95	5	0
Feb. 5. Balance in Treasurer's hands	33	18	9

£371 0 3

